

The Revolution.

PRINCIPLE, NOT POLICY JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

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The Revolution.

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OFFICE, 49 EAST TWENTY-THIRD ST.

TO OUR FRIENDS.

We earnestly entreat every man and woman throughout the country, who really desires Woman's Suffrage, to give a practical proof of their sympathy by contributing just one dollar from their resources, to assist in carrying on the cause. This small sum, which all can easily spare, if given by each of our professed well-wishers, will provide a fund ample enough to ensure our triumph, and, at the same time, enable our friends to sit down with a quiet conscience, in the assurance, that they have put their shoulders to the wheel and added acts to words. For in this, as in all other things, nothing can be achieved without money. We want to hold conventions in every county throughout the land, to send out agents, to scatter tracts and pamphlets, and, in a word, to convince the public that we are in earnest; but all this cannot be done without a well supplied treasury. The members of all political, religious and social organizations find it necessary to contribute liberally to carry out their purposes; then why not we for ours? The goal is almost in sight; it is admitted, even by our enemies, that its attainment is only a question of time; and it rests with ourselves to say when it shall be reached. But for this we must have the sinews of war. And if our friends will provide them by becoming members of the National Woman's Suffrage Association, we can assure them that their money will not be squandered, but that every dollar will be faithfully and judiciously applied to the common object in view, and that with this aid, there is good reason to hope that our women will vote in the very next presidential election.

WORKING WOMAN'S ASSOCIATION.—This Association holds its semi-monthly meeting next Thursday evening, July 15, at Plympton Hall, corner of Stuyvesant and Ninth streets.

NEW ENGLAND ANTI-SLAVERY CONVENTION.

BY PAULINA WRIGHT DAVIS.

In reading Mr. Phillips's speech before the New England Anti-Slavery Society, published in the *Standard*, June 12th, I find some points of interest to us.

In speaking of the ratification of the Fifteenth Amendment, he says, "freedom will be insecure without it, and when the surplus of China comes, as come it will, the same trouble will be repeated." This mass of ignorance, pouring into our country, must be provided for, even in anticipation, "because, men to be safe in freedom must be enfranchised." In the next sentence, he says, "we must have in the constitution a barrier against pride of race. There is no safety for us, until this is done." Will there be any safety for us, when this is done? is the question. Will the government be made purer and better by bringing in two millions of negro men, millions of Chinamen, Alaskans, Germans and Irishmen? Where is the new element in this? In Chemistry, if we wish to purify or sweeten a mass, we do not go on adding acid to acid, but we pour in an alkali, it foams and seethes but is purified. In the crucible, gold, silver, brass, copper, tin and lead are all thrown in together, the heat fuses them in one liquid mass, the added chemical purifies and amalgamates them. What does our nation need but the element which will purify its political life and render it homogeneous? We do not want Englishmen, Irish, Germans, Chinamen and negroes, but Americans bound together in one common brotherhood, and to do this there must be no class legislation, no struggle between the fathers and the mothers of the country; there must be no more pride of sex than of race. Again, Mr. Phillips says, "of all the utterances of Grant, the best was his request, 'Ratify the Amendment before I come in.'" This seems to me but the desire of a man who wished to glide on smoothly in his administration. Had the Sixteenth been before the people, he would have said, settle this, don't let me be worried with it, I want peace. But the clause in the speech most amusing is the following: "Give Congress and the Legislatures no peace until this point is gained. We must coerce Rhode Island and convert Ohio." Think of it, our big brother Massachusetts is going to coerce little Rhode. Isn't it too frightful? I begin to think of defence for my castle, and armor, of knights and troubadours, of tilts and tournaments, of lint and litters. If he had only said, we will hug Rhode Island, why it would have been so natural that not a pulse would have throbbed in all the vast state, whose pride may well be touched with a threat further "that the passage of the Fifteenth Amendment would enable her to sell \$10 of her manufactures where she now sells only \$5." This is almost as good as a large

bonus to the state, and a noble motive for urging on the enlarged manhood suffrage.

Mr. Wilson took a more enlarged view of the condition of the emancipated slaves than some others. He said there were 46,000,000 acres of public lands in the south, and, two or three years ago, Congress passed an act giving to every person who wanted them eighty acres, and giving the black man six months to take his choice before any white man could come in. Besides these public lands at the South, the whole domain of the United States lay open to the black men as it did to the white, and they could take what they wanted. Land is also very cheap at the South and a thrifty black man can acquire land to till."

Now, was there ever a suspension of any man's choice of place, position or possession, for a woman? I do not say the black man had not the right to these favors, God forbid; but I should like to have the black woman remembered, and not have all the trades, and professions, and the land monopolized by the black men, as they have been by the white men, from the highest profession to the lighter menial offices of the kitchen. In the hotels you see women carrying heavy pails of water up three and four flights of stairs and scrubbing floors, while strong men are filling salts, ornamenting tables, and waiting the beck and call of snobs and lords. Milliners, dressmakers and artificial flower makers are jostled and crowded, by men, out of these lighter labors. But no matter for all this, the good, genial Senator gave us a sugar plum at the close of his speech. He says we must secure the negro, and then we shall have to consider Woman's Suffrage. I suppose he thinks if he says nothing about the Chinamen who are to come in under that act, that the women will be more quiet. Three winters among the freedmen quite relieve me of half my cares, for the men there are fewer obstacles now to contend with, than for the working women of the North. But the black women are in the worst possible condition; overlooked in the struggle, they are left to the tender mercies of a race of men just merging from barbarism. Always, till I fully realized what the present action of government meant, my whole sympathy has been with the colored race, as a race oppressed; now my sympathies go out to all the women of the South, black and white, for they will not have the ballot for their defence. When Senator Sumner presented the petition of New England women with a protest, saying, "let the women wait, this is the negro's hour," hot tears of indignation flowed from many a woman's eyes. Then it was I wished for Rogers's pen of fire to denounce Congress as he did the Hopkinton Association of Ministers. It was in substance a wish to gag the women of our country, to say, you shall not even petition till we see fit to let you. When will women realize that they are slaves, and with one heart and one mind strike the blow which shall set them free? They must achieve their greatness. It will not be thrust upon them

and they are not born to it. It is only men upon whom what they demand will be thrust, men not yet enlightened enough to ask it for themselves.

UP BROADWAY.

BY ELEANOR KIRK.

CHAPTER XII.

"I HAVE called, my dear sir," said the wolf, so thoroughly disguised as a sheep, that a person unacquainted with his real character, must have believed him the dear innocent he represented, "to see if I could interest you in a poor family (I will only detain you a moment) that I have lately had fall upon my hands. A very interesting case, I assure you, a widow and five children, the eldest only eight years old. I have just returned from the miserable apartments in which they live, and the distress I have been compelled to witness, accustomed as I am to scenes of destitution and wretchedness, has caused my heart to ache bitterly."

"I am very much engaged this afternoon, Mr. —," replied the merchant kindly, "and have not time to talk the matter over; but, to relieve immediate distress, allow me to give you a small sum, which will, at least, keep the family from starving for a few days;" and I turned to see a fifty dollar greenback, just on the point of being transferred to the minister's long, greedy fingers. At that moment I confronted him. Many times in my life have I waxed wroth and indignant, but never before did I feel so much like fighting, and fighting, too, with my fists! I could well understand then how men, taught, as they are, from infancy, the "manly art" of self-defence, are ready, when occasion demands it, to pitch in and make a corporeal impression, where a moral one is not possible. There was no question but the scamp needed, as Mrs. Partington would express it, "a good, sound trouncing!" but all I could do was to glare with my eyes, and "trounce" with my tongue, which I declare was never in better running order.

"Put that money back in your pocket, sir," I commanded, more like Xantippe herself, than the modest, self-possessed woman I had always been desirous of representing. "I would not trust that man with ten cents; a man who will assist in the downfall of women, who will lie, and cringe, and play the part of seducer and hypocrite through the week and explain the word of God on the Sabbath will also steal. Give me the residence of that poor family, whose sorrows you so glowingly picture. Mr. — and myself are just going out, and we will call there and render all the assistance necessary."

The merchant came to my side, and taking my hand in his, said soothingly, and respectfully—

"But my dear friend, you have made a mistake; this gentleman is the Rev. Mr. —, whose character is above reproach."

"It would be unbecoming a christian gentleman," said the parson, who had just found breath to speak, "to show any anger in replying; yet I feel that there is, as the just and glorious St. Paul expresses it, such a sentiment as righteous indignation. This female," with an accent on female, which, under other circumstances, would have been ludicrous to the last degree, "I have never, in my life, laid eyes on, until this moment, and I defy her, or any one else, to

produce an incident in my life which shall react to my discredit."

"If you can trust me in other matters, sir," I replied, addressing my companion, who still stood close by my side, "you may trust me in this. A short time ago, a poor woman, whose life had been cursed by disappointment and"—

"I shall be compelled to bid you good afternoon, sir," interrupted the clerical cheat, making for the door. "I will call again, when sure of finding you alone. Your visitor is evidently an excellent candidate for Bloomingdale. I cannot remain without losing my temper, although aware that the woman labors under the strangest hallucination possible to conceive of."

"You will go, sir," said I, "when I have finished, and not until then," and, backing up against the door, effectually barred his egress. "As I said before, a woman who had been driven to desperation by the bitterest disappointment, who was unable to procure by honest labor the commonest necessities of life; broken down with her weight of woe, appealed to this man for spiritual comfort. He talked to her a little while of Jesus, of the wonderful love and wisdom of God, in thus proving his boundless affection by the great test of chastisement, and then volunteered to call on her. She gave him permission, hoping there might be something in the religion of which he was a popular representative, to cheer and console. One visit served to demonstrate the fact that her spiritual adviser merely sought his own lustful gratification. You may well look astonished; but this is the literal truth; and if my word is not sufficient, I am prepared to prove it."

The merchant's face was ashen pale. I could see that he had a suspicion of the truth. "His intended victim was not, was not"—he inquired, almost in a whisper.

I shot him a glance, which he interpreted aright and continued. "I do not believe he can give the residence of any such family as he has described, not that there are not hundreds of such in our midst, but the poor and needy are among the least of his troubles. Your minister simply desired an addition to his pocket money, for some anticipated, sub-rosa, anti-theodox spree. You are at liberty to leave now as quickly as you please."

"You will live long enough to repent this, I trust," roared the parson, making a hasty and most undignified exit.

"How much money has that fellow fleeced you out of, I wonder?" I could not help asking, as the merchant contemplated the door, from whence had issued this clerical bungler.

"Is it possible that I have been imposed upon all this time?" he replied. "I really can make no estimate of the amounts I have given the man from time to time; thousands of dollars, probably; and, no doubt, every shilling has been transferred to the man's own pocket. Tell me, Mrs. Kirk, where did you first make the discovery in regard to his real character?" And the sad eyes took on a sadder look, as he waited for me to answer.

"Oh! never mind where, just now," I replied, evasively; "I will entertain you some time with an account of a few of my experiences; and now let us go before we are again interrupted."

"Something told me, my friend," he continued, without withdrawing his gaze, "that my Mary was the woman you have reference to. If it is so, tell me; and, by Heaven, I'll find a way to make the wretch wish he had never been

born. Tell me now! It is my right to know."

Aye, thought I, how many terrible things you have yet to learn, my dear sir! How are you to bear the disclosures which must be made? Would it not be well to keep the past a secret? Why is it necessary to harrow up the man's soul with an account of the manner by which his Mary had kept herself and child from starving during the long years he had been separated from her? Surely, Mary would never tell him, and I was morally certain I never should. Would the man grasp the whole truth by his keen intuitions? And then, again, wasn't there another side to the picture? Had he any right to inquire how she had supported herself, so long as he had been the cause of her hand-to-hand struggle with the agonizing realities of life? And then, again, there was poor weak human nature, there were the rules and requirements of established conventionalisms which say to a man: "We will wink at whatever sin you may commit. It is not very pretty, perhaps; but, then, bad women are necessary evils; and to the woman; 'Get thee behind me, Satan! The very sight of you is contamination.'" I weighed all these, and pitied my companion more than ever. Men are taught from childhood to expect so much more from their mother, sisters, and lady friends, than ever comes into the head of a woman to demand from the opposite sex, that it is no wonder that many men are unreasonable in their expectations, and despotic in their government. The whole social puzzle seemed unravelled then, and it has ever since appeared very singular to me that women, who have had opportunities for cultivation and mental and spiritual growth, are not awake to the fact that a woman should be held in no more disrespect for ministering to a man's pleasure or necessity than the man himself. It always did seem to me an even thing, and yet, in common with the rest of my sex, I find that I have often entertained the seducer, and turned a cold shoulder to the seduced, for which my conscience reproaches me bitterly.

"I am overwhelmed with the disclosures of the day," the merchant resumed. "I knew that the world was full of hypocrites; but I had no idea that a man occupying the high position he does, would dare commit such crimes against society. Don't look at me so reproachfully," he continued, after a brief scanning of my countenance. "I know what you thought that moment. This was it: How dare he make comparisons? Did he not deceive a good woman, and by this deception entail woe and disgrace upon her? I tell you, madam, and the pale face blanched to an ashen whiteness, "I will not allow you to think of that rascal and myself at the same time. I sinned from love, and he from lust. Do you not see the difference?"

"I should think, my friend, that you might be aware, from the great difference in my manner towards you and the rascal who has just departed, of my real feelings, even if I had not expressed as much in language. You have my heartiest, my most earnest sympathy; and now let us go."

"I beg your pardon, a thousand times, my friend, for my hasty language. What business have I, after all, to attempt to excuse myself? I, who have doomed to poverty and ignominy my heart's choice, and my own flesh and blood? It'll become me to talk about others! And yet, my contempt for the wretch who has just left us is every bit as profound as if I had

never been guilty of sin. One of the inconsistencies of poor human nature, I presume. You said, let us go. Yes, let us go quickly. There is not a moment to be lost. What have we been dallying here for, when my poor little ones are ill and in danger? Oh! good God! just to think of it; all these years starving, and I rolling in luxury. Why did she run from me? I could, at least, have provided her with physical comforts. Come now, I will order the carriage, and we will go. Give me some idea of how I am to find them, or I fear I shall not be able to control myself."

"Please do not disappoint me," I replied, hoping to calm the almost insane man, by appealing to his pride. "I have felt all along that I could rely upon you most implicitly. Your dear ones are comfortably provided for; but the locality in which they have been compelled to reside, as I told you before, is a wretched one; but you must not think of surroundings. Your every energy must be bent toward the accomplishment of a great purpose—namely, the future happiness of the woman and child, who have been kept in the mire of poverty and anguish, by the great mistake made by you in misrepresenting your real social position. You see, my dear sir, everything comes directly back to you. And if you are not wonderfully discreet and self-poised, I cannot be answerable for consequences."

"Oh! you may trust me; I will be good; indeed I will. You shall never have a word of fault to find. I will redeem the past with the glory of my future."

There was a childish pathos about the voice, and an indescribably earnest expression of the fine mouth, that brought me again to the realization of the fact that a woman with more knowledge of the world than Mary possessed, when immature and unsophisticated he ran with her from her father's house, would have been quite excusable for allowing her heart to greet him quickly.

"See if don't," he continued. "Indeed, you may always trust me. Come," and drawing my arm through his, we went down the street—into the carriage—and rolled away towards the miserable tenement. "Mulberry street, did you say?" almost groaned my companion.

(To be Continued.)

THE HUSBAND OF TO-DAY.

ARTICLE IV.

The Husband of To-day wishes to know how his wife spent that last two shillings she got of him; it is quite necessary he should know how his money goes, i. e., when it is in the hands of the wife, but not if he spends it for tobacco, or whiskey, in card-playing, or club-room, for sardines, oysters, or peanuts.

Merchants say, "I hate to trade with a woman, she is mean, she pinches every cent."

That is because the Husband of To-Day is behind her, like fate, or before her, preventing her from seeing anything else. She dare not buy what she wishes, because the Husband of To-Day is there to snub her, or at home, to wreak his vengeance upon her for spending "my money." Wives haggle and banter, and are reproached for their meanness by the very men who rallied at them, when Girls of the Period, for their extravagance.

The husband alone must spend money. He dresses to please himself, but if the wife needs the commonest calico she must consult her husband as to the expediency of getting it.

Then, again, the Husband of To-Day, with his legal right to all his wife's earnings,* must have his every whim gratified. His shirt must be ironed just so smoothly, his collars have just such a bend, his dinner to his mind, for dinners, with the Husband of To-Day, are a very important part of his life experience. His wife must be mistress of a dozen trades, so he shall never experience any of the discomforts arising from the ignorance of servants, and yet, if facetiously inclined, after a good dinner, as he starts for "business," he says to her, with insulting emphasis, "I wish I had nothing to do, but to sit in a rocking-chair before the fire."

The American "Girl of the Period" is delicate and refined in her organization. Not only is her mind cultivated, but her bodily senses are all acute. She delights in sweet sounds, she is enraptured with beautiful scenery, she admires our lovely sunsets, and the glories of our autumn foliage when the leaves

Like blossoms on the trees,
The brightest blossoms of the spring.

Her taste is delicate, she is sensitive to perfumes, sweet odors are sought by her, but strong scents are distasteful. The Husband of To-day indulges in strong scents. He rolls tobacco, like a sweet morsel, under his tongue, and its stench is wafted into his wife's nostrils by every breeze. The scent of whiskey, in its thousand forms, adheres closely to the Husband of To-Day. A certain English king abjured and cast off his wife, from the wedding hour, because her breath was offensive to him, but the Girl of the Period must bear, as she may, in her husband, the unhealthful and unpleasant breath.

She must not think for herself, after once she has acquired a husband. Should she so far forget her position as to do it, she is told she is such a component part of her husband that he ever acts for her, and in her place, and all that is required or expected of her is to remain at home, have the dinner ready, and be ready herself, with a happy face and a smile upon her lips, to welcome her husband, and smooth down his ruffled plumage. If, strangely, she should be unhappy, she must give no sign, but ever be "a devoted wife."

He is to vote for her, because if she voted as he did, there would only "be twice as many votes to count, with no appreciable difference in the result,"† and "if she voted contrary to him, there would be discord in the family."

He is even, in some cases, to eat for her, as it is a well-understood part of the household system for the husband to have the best, and many a husband eats his turtle, and oysters, at a restaurant, while his wife dines on little or nothing at home.‡

A husband is to enjoy his wife's beauty, and accomplishments, and skill, her energy, industry, and economy; to have control of her earnings, her children, and the arrangements of her house, and for this he furnishes her a place to live in, and the privilege of being called her

* Of course, I mean the wife who solely attends to her household affairs, gives birth to children, etc., not 'she who enters into outside business, for her the law partially protects.

† I knew one husband who said if he was worth a million, his wife should always make his shirts.

‡ Vide To-day.

§ I know one man of economical habit, who doubly and trebly insults his wife, by taking the half pound of beefsteak and the few ounces of cheese home, there to eat it himself alone, while his wife and children look longingly on.

relict if he die first, or, if she die first, to have inscribed upon her tomb-stone some epitaph like the following effusion of a New England husband:

I'm left a widower—woe!
With four small children, oh, dear, oh,
Seth, Nicholas, Sam and Joe,
And the youngest, he can't go.

Girls, look about you and see if the little you gain by marriage, as your position in it is at present, is worth all you lose from it. Do not understand me as decrying marriage itself. When the wife comes into the marital firm with equal powers as well as duties—when she is allowed to be mistress of her actions to the extent the husband is master of his—when she can have the same control over the earnings of the marital firm that the husband has—when she, equally with him, owns the home, and while he manages his business according to his best judgment, she, too, has sole control of her special affairs—when the wife and mother has equal control over the children with the husband and father—then will marriage be marriage, indeed, and not slavery on one side, and tyranny on the other, as it now is when the Girl of the Period becomes united to the Husband of To-Day.

EDUCATION OF THE SEXES TOGETHER.

WEST LAU CLAIRE, Wisc., June 16th, 1869.

Editors of the Revolution:

I THOUGHT while reading your articles on the admission of women to our Colleges that I could contribute some interesting observations on the comparative advantages of educating the sexes together and apart. I ought to know something about the matter, for I was "raised" at an English Academy of six hundred male students. But words fail me, nor do I know which end to begin at, for the purpose of making Americans understand the type of character developed there. It has no parallel north of Mason & Dixon's Line. It was animated by the true spirit of a Carolinian plantation—an indescribable compound of arrogance, licentiousness, and barbarity, smoothed over with a certain superficial politeness, and conventional refinement. How could it be otherwise? The home, the love-influence was wanting, and what could the big boys be but bullies, and, if so naturally inclined, libertines, and loafers? or what could the little fellows be under such government but slaves, aspiring to get out of slavery, by imitating, as fast as they grew old enough, their masters' vices? Fighting was incessant. Sin, of a less vulgar but more pernicious kind, ran to fearful lengths among the elder students. The moral and physical wreck of a very young man, through profligacy, is a most melancholy sight. The hopeless ruin of spirit and manliness in a little boy, through cruelty and abuse, is sadder yet. Cheltenham College, England, was full of such mementoes of male barbarity and looseness, left without the restraining, refining, softening influence of womanhood. Since that time I have seen the American institutes, where young men and women are brought up together. I find nothing of this kind here. I find that young men prefer the society of their gentle, virtuous schoolmates to that of the degraded women of the town. I find that here, licentiousness is a stigma on a young man's character—not a feather in his cap. I find that American youths can adjust their differences without blows. I find, in short, that these young men, compared to my own school-fellows, are like angels; and we to hem

were savages. A reluctant, humiliating confession enough, you may be sure, therefore a perfectly sincere one.

I am selfish enough in writing this, desiring rather the welfare of young men than of young women, and of English students than American. I hope some of my old friends may see and profit by what I write. Contradict it, they dare not; for the half has not been told. The details of life at an English (male) College are unfit for publication simply. But I think that women as well as men are improved by the American system of education. American girls are probably more intelligent than English, certainly less shy and awkward.

There is a novel, extensively circulated in both countries, which people who know nothing about the matter suppose to be a fair picture of English public schools—*Tom Brown's School Days*. It is, however, a highly idealized picture, in which all the darker features are suppressed. In stating this fact, I do not at all mean to blame the author. He was an artist, not an anatomist, and he obeyed the law of art. The naked truth would have been unreadable, and even in Black Crook costume, it would have been exceedingly repulsive. But people who get their ideas of English school-boys from *Tom Brown* will be as much deluded as if they learned English history from Ainsworth's novels.

I think I know another important sphere which has so far been abandoned to the male sex with rather unhappy results. If women have purified the Academy so much, will not their influence on the caucus be as beneficial?

Yours truly, C. L. JAMES.

MARRIAGE AND MATERNITY.

In a late *REVOLUTION* is an extract from the *New York Medical Gazette* rebuking a practice common among married women, and demanding a law for its suppression.

Much as I deplore the horrible crime of child-murder, earnestly as I desire its suppression, I cannot believe with the writer of the above-mentioned article, that such a law would have the desired effect. It seems to me to be only mowing off the top of the noxious weed, while the root remains.

We want *prevention*, not merely punishment. We must reach the *root* of the evil, and destroy it.

To my certain knowledge this crime is not confined to those whose love of ease, amusement and fashionable life leads them to desire immunity from the cares of children; but is practiced by those whose inmost souls revolt from the dreadful deed, and in whose hearts the maternal feeling is pure and undying. What, then, has driven these women to the desperation necessary to force them to commit such a deed? This question being answered, I believe we shall have such an insight into the matter as to be able to talk more clearly of a remedy.

Women are educated to think that with marriage their individuality ceases or is transferred to their husbands. The wife has thenceforth no right over her own body. This is also the husband's belief, and upon which he acts. No matter what her condition, physical or mental, no matter how ill-prepared she may feel herself for maternity, the demands of his passion must never be refused.

He thinks, or cares nothing, for the possible result of his gratification. If it be that an immortal being, with all its needs, physical, mental and moral, shall come into the world to sin,

to suffer, to die, because of his few moments of pleasure, what cares he?

He says he is ready to provide for his children, therefore he feels himself a kind father, worthy of honor and love. That is, he is ready to provide for them food and clothing, but he is not willing to provide for them, by his self-denial, sound bodies, good tempers and a happy ante-natal existence. He gives his wife wealth, leisure and luxury, and is, therefore, a devoted husband, and she is an *undutiful*, unloving wife, if her feelings fail to respond to his.

Devoted husband! Devoted to what? To self-gratification at the expense of the respect of his wife. I know men who call themselves Christians, who would insist that they are *gentlemen*, who never insult any woman—but their wives. They think it impossible that they can outrage them; they never think that even in wedlock there may be the very vilest prostitution; and if Christian women are *prostitutes* to Christian husbands, what can we expect but the natural sequence—infanticide?

Women who are in the last stages of consumption, who know that their offspring must be puny, suffering, neglected orphans, are still compelled to submit to maternity, and dying in childbirth, are their husbands ever condemned? Oh, no! It was only his right as a husband he claimed, and if maternity or death ensued, surely he could not be blamed for that. He did not desire it. The usual tenor of men's conduct in this respect seems on a par with that of Henry VIII., who when asked if the life of his wife or of his child should be saved, as it seemed needful that one should be sacrificed, answered, "O the child, by all means. Wives are easily obtained."

Women whose husbands are habitual drunkards and whose children are therefore idiotic, deformed creatures, and who feel assured that such must be the case with all their offspring, must yet submit. And if such a woman as the dying consumptive, rather than bring into the world such miserable children, rather perhaps than give life to a daughter to suffer all that she has endured, destroys the little being, as she thinks, before it lives, she would be punished by the law, and he, the *real murderer*, would go unrebuked, uncondemned.

All articles on this subject that I have read have been from men. They denounce women as alone guilty, and never include man in any plans proposed for the remedy of the evil.

It is clear to my mind that this evil wholly arises from the false position which woman occupies in civilized society. We know that in the brute creation, the female chooses her own time, and we are told that among Indians the woman does not permit the approach of the man during pregnancy or lactation; yet what Christian woman, wife of a Christian husband, is free to consult her own feelings, even in these most delicate situations?

Guilty? Yes, no matter what the motive, love of ease, or a desire to save from suffering the unborn innocent, the woman is awfully guilty who commits the deed. It will burden her conscience in life, it will burden her soul in death; but oh! thrice guilty is he who, for selfish gratification, heedless of her prayers, indifferent to her fate, drove her to the desperation which impelled her to the crime. It is very fine to say:

My Author and Disposer, what thou wilt
Unquestioned I obey—Thus God ordains.
God is thy law, thou mine.

But God has never given woman's individ-

ality into the hands of man. If He has, why hold her responsible for this crime? If man takes her individuality he must also take her responsibility. Let him suffer.

No, I say, yield to woman her God-given right of individuality. Make her feel that to God alone is she responsible for her deeds; teach her that submission to any man without love and desire is prostitution; and thunder in her ear, "Who so defileth the body, defileth the temple of the Holy Ghost!" let maternity come to her from a desire to cherish love and train for high purposes an immortal soul, then you will have begun to eradicate this most monstrous crime.

Teach man to respect womanhood whether in the person of his own wife or the wife of another; teach him that as often as he outrages his wife he outrages Nature and disobeys the Divine Law, then you will have accomplished still more.

Oh, there is a dreadful volume of heart-histories that lies hidden in almost every family in the land! It tells of trust betrayed, of purity violated under sanction of law, of every holy feeling outraged and purest love turned to fear and loathing. If the moral feeling in the heart of woman was *not stronger than death itself*, the crimes we now chronicle against them would be virtues compared with the depths of wickedness and sin into which they would be driven. But God is stronger than man and he holds us true to our higher natures, martyrs though we be. If, on the other hand, women were not so weak and disgracefully submissive, they would rise to the dignity of womanhood and, throwing off the degrading touch, would say, "I am free. And to God alone will I unquestioningly yield myself."

I believe all that is needed is for the eyes of men to be opened to the true state of affairs. They have received without a thought the faith of their fathers. The misery and degradation have not been personally felt by them. But let every wife dare to be honest, let her open her heart freely to her husband, and I know there are few whose better natures would not be touched, few who would not be awakened to a nobler life, to a more exalted view of marriage.

Then would marriage assume its high and holy place. Then would our children be truly olive plants, types of peace, lovingly desired, tenderly cared for, body and soul. Then the wife, looking with love and respect upon the husband, who has never caused her to fear his manhood, could say: "I am thine, and these are they whom God at our desire has given us."

CONQUERING THEIR PREJUDICES.—The Richmond *Whig* is still rebellious enough, but contains an account of a large nominating convention, where a colored nominee, Mr. Fields Cook, addressed the people. It says of him:

He spoke in a dignified, independent manner of his claims, and showed that Porter was not the regular nominee of his party, as he (Porter) and his friends claimed to be. He expressed himself in favor of sharing the honors of office with the whites and opposed to the bitter proscription urged by some of the extremists of his party. His speech made quite a favorable impression on the colored voters of this county. Thewhites here are so decidedly of opinion that of the two, he is far preferable to the carpet bagger Porter, and think that since it is in possible to elect a Conservative to Congress in this district, the best thing we can do is to unite and defeat Porter. We are encouraged in this opinion by remembering that such is the political cast of the present Congress, that the sentiments of that body cannot be affected by any person the Conservatives may send.

ENGLISH CORRESPONDENCE

LXXIII.

MANCHESTER, June, 1869.

MUNICIPAL SUFFRAGE FOR WOMEN.

THE Manchester Committee for Woman's Suffrage met last evening. The business in hand was the prosecution of our efforts to obtain the Municipal Franchise for women. Mr. Hibbert's bill, alluded to in a former letter, has not yet passed the House of Commons. Mr. Jacob Bright's amendment to strike out the word "male" will come on in about a week. Meanwhile, numerous petitions have been sent up, in support of the amendment, and we have good grounds to hope that right and reason will prevail. Some striking cases of disfranchisement of women by the action of the present law were mentioned in the Committee, and a deputation of women, thus injured, to the Secretary of State was suggested. The non-arrival of the report of your Annual Meeting was much regretted in our Committee. It has just come to hand by this morning's post.

THE WOMEN'S PROPERTY BILL.

The Committee to support the Amendment of our laws on this subject met yesterday. We found matter of congratulation in the success which attended the second reading of Mr. Russell Gurney's bill. Though it has suffered some mutilation in the form of amendments, it is a vast improvement on the present law. It will be a blessed boon to many a silent sufferer in this generation, and its action, in the next, will assuredly raise the status of woman in social life. We have confident expectation of a successful third reading of the bill. I send you an article by Miss Cobbe on this question.

THE CO-OPERATIVE CONGRESS.

One of the most interesting events of the week has been the meeting of this Congress, in London. The chair was taken on the successive days of its session by Mr. T. Hughes, M.P., Mr. Mundella, M.P., Mr. Walter Morrison, M.P., and the Hon. Ankeren Herbert. These gentlemen and several other well-known advocates of Co-operation have been appointed a Provisional Committee to carry out the resolutions of the Congress for next year. The Congress warmly supported the principle of uniting the interests of capital and labor by partnerships of industry, and declared that the time had come for a co-operation of Co-operative Societies for this end.

THE POSITION OF WOMEN IN THE HISTORY OF MORALITY.

(Second Notice.)

In my former notice of Mr. Lecky's work, I reviewed the history of the position of women in, successively, the barbarous ages, and the Greek and Roman civilizations. I now come to the review of her status in the dark ages, and the middle ages, which succeeded those civilizations, and to trace the effect of Christian and Ecclesiastical influences upon it.

WOMEN IN THE EARLY AGES OF CHRISTIANITY.

In the legislation of the first Christian Emperors we find many enactments to suppress vice, and the penitential regime of the church rigorously included purity of manners. Although Christianity, in accordance with the almost feminine type of its Founder and the consequent elevation of the virtues belonging to that type, was eminently favorable to the elevation of woman, its influence, during the

dark and middle ages, was of a very mixed kind. On the one hand, chastity was regarded as the most important of all virtues, while on the other hand, the fierce asceticism of those ages greatly degraded marriage. In the early ages of the church the clergy were allowed to marry, but this notion of impurity in connection with marriage led to the celibacy of the clergy. This important change was finally due to Hildebrand, in the eleventh century. It had a most demoralizing effect on the priesthood and on society at large.

Another injurious consequence, resulting, in a great measure, from asceticism, was a tendency to depreciate, extremely, the character and the position of women. In this tendency we may detect, in part, the influence of the earlier Jewish writings, in which it is probable that most impartial observers will detect evident traces of the common oriental depreciation of women. * * * The combined influence of the Jewish writings, and of that ascetic feeling which treated women as the chief source of temptation to man, was shown in those fierce invectives against the sex, which form so conspicuous and so grotesque a portion of the writings of the Fathers, and which contrast so curiously with the adulation bestowed upon particular members of the sex. Woman was represented as the door of hell, and the mother of all human evils. She should be ashamed at the very thought that she is a woman. She should live in continual penance, on account of the curses she has brought upon the world, etc. The essentially subordinate position of women was continually maintained.

WOMEN UNDER THE CANON LAW.

It is probable that this teaching of the church had its part in determining the principles of legislation concerning the sex. The Pagan laws, during the Empire, had been continually repeating the old disabilities of women, and the legislative movement in their favor continued, with unabated force, from Constantine to Justinian, and appeared, also, in some of the early laws of the barbarians. But in the whole feudal legislation women were placed in a much lower legal position than in the Pagan Empire. In addition to the personal restrictions which grew necessarily out of the Catholic doctrine concerning divorce, and the subordination of the weaker sex, we find numerous and stringent enactments, which rendered it impossible for women to succeed to any considerable amount of property, and which almost reduced them to the alternative of marriage, or a nunnery. The complete inferiority of the sex was continually maintained by the laws, and that generous public opinion which in Rome had frequently revolted against the injustice done to girls, in depriving them of the greater part of the inheritance of their fathers, totally disappeared. Wherever the Canon law has been the basis of legislation, we find laws of succession sacrificing the interests of daughters and wives, and a state of public opinion which has been formed and regulated by these laws; nor was any serious attempt made to abolish them till the close of the last century. The French Revolutionists, though rejecting the proposal of Sieyès and Condorcet to accord political emancipation to women, established, at least, an equal succession of sons and daughters, and thus initiated a great reformation of both law and opinion, which sooner or later must traverse the world.

THE WOMEN OF GERMANY AND GAUL.

In their efforts to raise the standard of purity, the Christian teachers derived much assistance from the incursions and conquests of the Barbarians who triumphed over the Roman Empire. * * * The Scandinavian Mythology abounds in legends exhibiting the clear sentiment of the heathen tribes on the subject of purity, and the awful penalties threatened in the next world against seducers. The barbarian women were accustomed to practice medicine and to interpret dreams, and they also very frequently accompanied their husbands to battle, rallied their broken forces, and even themselves took part in the fight. Augustus had discovered that it was useless to keep barbarian chiefs, as hostages, and that the one way of securing the fidelity of traitors was by taking their wives, for these, at least, were never sacrificed. The grandest instance of Roman female heroism scarcely surpassed some which were related of uncivilized Germans, or of semi-civilized Gauls. When Marius had vanquished an army of the Teutons, their wives besought the conqueror to permit them to become Vestal Virgins, in order that their honor, at least, might be secure in slavery. Their request was refused, and that night they all perished by their own hands.

* * * Tacitus, in his famous work, *portraya*, in the most flattering colors, the purity of the Germans. "Mothers," he said, "invariably gave suck to their own children. Infanticide, which was so common amongst both Greeks and Romans, was forbidden. Widows were not allowed to marry. The men feared captivity much more for their wives than for themselves; they believed that a sacred and prophetic gift resided in women; they consulted them as oracles, and followed their counsels."

The moral purity of the Barbarians was of a kind altogether different from that which the ascetic movement inculcated. It was concentrated extensively upon marriage. It showed itself in a noble conjugal fidelity; but it was little fitted for a life of celibacy, and did not prevent excessive disorders among the priesthood. The practice of polygamy amongst the Barbarian kings (to whom it was restricted) was, for some centuries, unchecked, or at least, unsuppressed by Christianity. The kings Caribert and Chilperic had both many wives at the same time. Clothaire married the sister of his first wife during the life-time of the latter, who, on the termination of the king being announced, is reported to have said: "Let my lord do what seemeth good in his sight, only let thy servant live in thy favor." * * * Charlemagne himself had, at the same time, two wives, and he indulged largely in concubines. After this period examples of this nature became rare. The popes and the bishops exercised a strict supervision over domestic morals, and strenuously, and in most cases, successfully opposed the attempts of kings and nobles to repudiate their wives.

THE EQUALITY OF OBLIGATIONS IN MARRIAGE.

Under the influence of Christianity, assisted by the Barbarians, a vast change passed gradually over the world. The vice we are considering was probably more rare; it certainly assumed less extravagant forms, and it was screened from observation by a new modesty. The theory of morals had become clearer, and the practice was somewhat improved. The extreme grossness of literature had disappeared, and the more glaring violations of marriage were always censured, and often repressed. The penitential discipline, and the exhortations of the pulpit diffused abroad an immeasurably higher sense of the importance of purity than Pagan antiquity had known. St. Gregory the Great, following in the steps of some Pagan philosophers, strenuously urged upon mothers the duty of themselves suckling their children; and many minute and stringent precepts were made against extravagances of dress and manners. The religious institutions of Greece and Asia Minor, which had almost consecrated prostitution, were forever abolished, and the courtesans sank into a lower depth of degradation.

Besides these changes, the duty of the reciprocal fidelity in marriage was enforced with a new earnestness. The contrast between the levity with which the frailty of men has, in most ages, been regarded, and the extreme severity into which women who have been guilty of the same offence have generally been treated, forms one of the most singular anomalies in moral history, and appears the more remarkable when we remember that the temptations usually spring from the sex which is so readily pardoned, that the sex which is visited with such crushing penalties is proverbially the most weak, and that, in the case of women, but not in the case of men, the vice is very commonly the result of the most abject misery and poverty."

Mr. Lecky does not explain this anomaly, but after citing the rather shallow reason given by Malthus, namely, that the offence may be more surely detected in the case of woman, gives it as his own opinion, "that several causes render the observance of this virtue more difficult for men than for women, that its violation is more prejudicial to the character of women than of men," and he adds a reason which, to many minds, will have more weight than any other, namely, "that much of our feeling on these subjects is due to laws and moral systems which were formed by men and were in the first instance intended for their own protection." He goes on to say, in relation to equal obligations in marriage:

The passages in the Fathers, asserting the equality of the obligation of chastity imposed upon both sexes are exceedingly unequivocal, and although the doctrine itself had been anticipated by Seneca and Plutarch, it had never probably before, and has never since, been so

fully realized as in the early church. It cannot, however, be said that the conquest has been retained. At the present day, although the standard of morals is far higher than in Pagan Rome, it may be questioned whether the inequality of the conquest which is bestowed upon the two sexes is not as great as in the days of Paganism, and that inequality is continually the cause of the most shameful and the most pitiable injustice.

THE INJURIOUS INFLUENCE OF CHIVALRY.

The great changes, social as well as political, which gradually took place in Europe, and gave rise to the Feudal system in the eighth century, were not without their influence on the position of women. That system is well-described as a "hierarchy of rank of which the sovereign was the apex and the serf the base." Its typical figure was Charlemagne, one of the greatest rulers of men that ever arose on this earth. From his time forth military Christianity and the chivalric ideal which culminated in the Crusades, took the place in the popular imagination of the ascetic ideal of the dark ages. The influence of this change in the popular standard of virtue and the popular heroic type of character, had an effect on women, and on the ideal of womanhood, which has made the word chivalry proverbial, in that connection, but our author well observes:

In one respect, indeed, a great retrogression resulted from chivalry, and long survived its decay. The character of the seducer, and especially of the passionless seducer, who pursues his career simply as a kind of sport, and under the influence of no stronger motives than vanity, or a spirit of adventure, and who designates his successes in destroying the honor of women his conquests, has been glorified and idolized by the popular literature of Christendom in a manner to which we can find no parallel in antiquity. When we reflect that the object of such a man is, by the coldest and most deliberate treachery, to blast the lives of innocent women; when we compare the levity of his motive with the irreparable injury he inflicts; and when we remember that he can only deceive his victim by persuading her to love him, and can only win her by persuading her to trust him, it must be owned that it would be difficult to conceive a crueler more wanton and more heartless, or a character combining more numerous elements of infamy and dishonor. That such a character should, for many centuries, have been the popular ideal of a vast section of literature, that it should have been the continual boast of those who most plume themselves upon their honor, is assuredly one of the most mournful facts in history, and it represents a moral defection certainly not less than was revealed in ancient Greece by the position that was assigned to the courtesan.

THE CONSECRATION OF MARRIAGE.

The fundamental truth, that the same act can never be at once venial for a man to demand, and infamous for a woman to accord, though nobly enforced by the early Christians, has not passed into the popular sentiment of Christendom. The mystical character, however, which the church imparted to marriage has been extremely influential. Partly by raising marriage into a sacrament, and partly by representing it as, in some mysterious and not very definable sense, an image of the union of Christ with His Church, a feeling was fostered that a life-long union of one man and one woman is, under all circumstances, the single form of intercourse between the sexes which is not illegitimate; and this conviction has acquired the force of a primal moral intuition. There can, I think, be little doubt that in the stringency with which it is usually laid down, it rests not upon the law of nature, but upon positive law, although unassisted, nature is sufficient to lead men many steps in its direction. Considering the subject simply in the light of unaided reason, two rules comprise the whole duty of man. He must abstain from whatever injures happiness or degrades character. Under the first head he must include the more remote as well as the most immediate consequences of his act. * * * Under the second head is comprised the influence of this intercourse in clouding or developing the moral feelings, lowering or elevating the tone of character, exciting or allaying the aberrations of the imagination, incapacitating men for pure affections, or extending their range, making the animal part of our nature more or less predominant. We know by the intuition of our moral nature, that this predominance is always a degraded, though it is not always an un-

happy condition. We also know that it is a law of our being, that powerful and beautiful affections, which had before been latent, are evoked in some particular forms of union, while other forms of union are peculiarly fitted to deaden the affections and to pervert the character.

In these considerations we have ample grounds for maintaining that the life-long union of one man and one woman should be the normal, or dominant type of intercourse between the sexes. We can prove that it is on the whole most conducive to the happiness and also to the moral elevation of all parties.

COMPARISON OF MALE AND FEMALE CHARACTERISTICS.

"There are," says Mr. Lecky, "few more curious subjects of inquiry than the distinctive differences between the minds and characters of men and women, and the manner in which these differences have effected the ideal types of different ages, nations, philosophers and religions." Physically, men excel in strength, women in beauty. Intellectually, he assigns to woman a certain inferiority, and in proof cites the facts that men have taken the foremost places in science, literature and art, and that the greatest men have achieved their greatness in defiance of the most adverse circumstances. On the other hand, he says:

Morally the general superiority of women over men is, I think, unquestionable. If we take the somewhat coarse and inadequate criterion of police statistics, we find that while the male and female population are nearly the same in number, the crimes committed by men are usually rather more than five times as numerous as those committed by women; and although it may be justly observed that men, as the stronger sex, and the sex upon whom the burden of supporting the family is thrown, have more temptations than women, it must be remembered, on the other hand, that extreme poverty which verges upon starvation is most common among women, whose means of livelihood are most restricted, and whose earnings are smallest and most precarious. Self-sacrifice is the most conspicuous element of a virtuous and religious character, and it is certainly far less common among men than among women, whose whole lives are usually spent in yielding to the will and consulting the pleasures of another. There are two great departments of virtue: the impulsive, or that which springs spontaneously from the emotions, and the deliberative, or that which is performed in obedience to the sense of duty. In both of these I imagine women are superior to men. Their sensibility is greater, they are more chaste both in thought and act, more tender to the erring, more compassionate to the suffering, more affectionate to all about them. On the other hand, those who have traced the course of the wives of the poor, and of many who, though in narrow circumstances, can hardly be called poor, will probably admit that in no other class do we so often find entire lives spent in daily persistent self-denial, in the patient endurance of countless trials, in the ceaseless and deliberate sacrifice of their own enjoyments to the well-being, or the prospects of others. In active courage women are inferior to men. In the courage of endurance they are commonly their superiors; but their passive courage is not so much fortitude which bears and defies, as resignation which bears and bends.

Again, in the ethics of intellect, women are declared to be "decidedly inferior to men." They are said rarely to love truth, though they love passionately what they call the truth—that they are little capable of impartiality or of doubt—that their thinking is a mode of feeling—that they are rarely generous in their opinions, and that their bearing is naturally to the side of restriction. That they persuade rather than convince, and value belief rather as a source of consolation than as a faithful expression of the reality of things; and that they lean to mercy more than to justice. Many of these statements are undeniable of women as they are now, but as the ethics of the intellect depend so much on the culture of the mind and of the judgment, and as an equal care has never been bestowed on women and men, in this respect, it is hardly fair to institute a comparison between them. We should not compare the

richest fruit of the primeval forest to that grown

Within the garden's cultured bound.

It appears, therefore, that this part of the comparison is on unequal premises, and is, therefore, premature.

THE PAGAN IDEAL, MASOULINE; THE CHRISTIAN IDEAL, FEMINE.

It was a remark of Winckelmann that "the supreme beauty of Greek art is rather male than female." * * * A similar observation may be made of the moral ideal of which ancient art was simply the expression. In antiquity, the virtues that were most admired were almost exclusively those which are distinctively masculine. Courage, self-assertion, magnanimity, and above all, patriotism, were the leading features of the ideal type; and chastity, modesty, and charity, the gender and the domestic virtues, which are especially feminine, were greatly undervalued. With the single exception of conjugal fidelity, none of the virtues that were very highly judged were virtues distinctively or pre-eminently feminine. With this exception, nearly all the most illustrious women of antiquity were illustrious chiefly because they overcame the natural conditions of their sex. It is a characteristic fact that the favorite female ideal of the artists appears to have been the Amazon. We may admire the Spartan mother, or the mother of the Gracchi, representing every sign of grief when their children were sacrificed upon the altar of their country, we may wonder at the majestic courage of a Portia, or an Arria, but we exult therein chiefly because, being women, they emancipated themselves from the frailty of their sex, and displayed an heroic fortitude worthy of the strongest and the bravest of men. We may bestow an equal admiration upon the noble devotion and charity of St. Elizabeth of Hungary, or of a Mrs. Fry, but we do not admire them because they display those virtues, although they were women, for we feel that their virtues were of the kind which the female nature is most fitted to produce. The change from the heroic to the saintly ideal, from the ideal of Paganism to the ideal of Christianity, was a change from a type which was essentially male, to one which was essentially feminine.

PART TAKEN BY WOMEN IN THE EARLY CHURCH.

The general superiority of women to men in the strength of their religious emotions, and their natural attraction to a religion which made personal attachment to its Founder its central duty, and which imparted an unprecedented dignity and afforded an unprecedented scope to their characteristic virtues, account for the very conspicuous position which they assumed in the great work of the conversion of the Roman Empire. In no other important movement of thought was female influence so powerful or so acknowledged. In the ages of persecution female figures occupy many of the foremost places in the ranks of martyrdom, and Pagan and Christian writers alike attest the slowness with which women flocked to the church, and the influence they exercised in its favor over the male members of their families. The mothers of St. Augustine, St. Chrysostom, St. Basil, St. Gregory Nazianzen, and Theodoret, had all a leading part in the conversion of their sons. St. Helena, the mother of Constantine, Flaccilla, the wife of Theodosius the Great, St. Pulcheria, the sister of Theodosius the Younger, and Flaccilla, the mother of Valentinian III., were among the most conspicuous defenders of the faith. In the heretical sects, the same zeal was manifested, and Arius, Priscillian, and Montanus, were all supported by troops of zealous female devotees. In the cause of asceticism women took a part little, if at all, inferior to men, while in the organization of the great work of charity they were pre-eminent. For no other field of active labor are women so admirably suited as for this; and although we may trace from the earliest period, in many creeds and ages, individual instances of their influence in allaying the sufferings of the distressed, it may be truly said that their instinct and genius of charity had never before the dawn of Chris-

WHAT THE PRESS SAYS.

PITCHFOUNT AT THE BAR.

efficiency in diminishing the sum of human wretchedness than in promoting the moral dignity of those by whom it was conducted. * * * Independently of all legal maxims, the simple change of the ideal type by bringing specially feminine virtues into the forefront was sufficient to elevate and ennoble the sex. The commanding position of the medieval abbesses, the great number of female saints, especially the reverence bestowed upon the Virgin, had a similar effect. * * * Whatever may be thought of its theological propriety, there is, I think, little doubt that the Catholic reverence for the Virgin has done much to elevate and purify the ideal of woman, and to soften the manners of men. * * * It supplied, in a great measure, the redeeming and ennobling element in that strange amalgam of religious, licentious, and military feeling which was formed around women in the age of chivalry, and which no succeeding change of habit or belief has wholly destroyed.

PRESENT AND PROSPECTIVE CHANGES THAT CONCERN WOMEN.

History tells us that as civilization advances, the charity of men becomes at once warmer and more expansive, their habitual conduct both more gentle and more temperate, and their love of truth more sincere; but it warns us that in periods of great intellectual enlightenment, and of great social refinement, the relations of the sexes have often been most anarchical. It is impossible to deny that the form which these relations at present assume has been very largely affected by special religious teaching, which, for good or for ill, is rapidly waning in the sphere of government, and also, that certain recent revolutions in economical opinion and industrial enterprise have a most profound bearing upon the subject. The belief that a rapid increase of population is always uniformly beneficial, which was long accepted as an axiom by both statesmen and moralists, and was made the basis of a large part of the legislation of the first, and of the decisions of the second, has now been replaced by the directly opposite doctrine, that the very highest interest of society is not to stimulate but to restrain multiplication, diminishing the number of marriages and of children. In consequence of this belief, and of the many factitious wants that accompany a luxurious civilization, a very large and increasing proportion of women are left to make their way in life without any male protector, and the difficulties they have to encounter through physical weakness have been most unjustly and most fearfully aggravated by laws and customs which, resting on the old assumption that every woman should be a wife, habitually deprive them of the pecuniary and educational advantages of men, exclude them absolutely from very many of the employments in which they might earn a subsistence, enumber their course in others by a heartless ridicule, or by a steady disapprobation, and consign, in consequence, many thousands to the most extreme and agonizing poverty, and perhaps a still larger number to the paths of vice. At the same time a momentous revolution, the effects of which can as yet be but imperfectly described, has taken place in the chief spheres of female industry that remain. The progress of machinery has destroyed its domestic character. The distaff has fallen from the hand. The needle is being rapidly superseded, and the work which, from the days of Homer to the present century, was accomplished in the centre of the family has been transferred to the crowded manufactory.

CONCLUSION.

The probable consequences of these things are among the most important questions that can occupy the moralist or the philanthropist, but they do not fall within the province of the historian. That the pursuits and education of women will be considerably altered, that these alterations will bring with them some modifications of the type of character, and that the prevailing moral notions concerning the relations of the sexes will be subjected, in many quarters, to a severe and hostile criticism, may safely be predicted. Many wild theories will, doubtless, be propounded. Some real ethical changes may, perhaps, be effected, but these, if I mistake not, can only be within defined and narrow limits. He who will seriously reflect upon our clear perceptions of the differences between purity and impurity upon the laws that govern our affections, and upon the interest of the children that are born, may easily convince himself that in this, as in all other spheres, there are certain eternal moral landmarks which never can be removed.

With a thousand congratulations for the complete success of your Anniversary meeting, I remain, very truly yours, REBECCA MOORE.

REMEMBER the Saratoga Convention,

Two other day, Mrs. Asabella Mansfield, a young lady of 24, was admitted to practice in the courts of Iowa. We are heartily glad of it, for we dare say there are many functions of an attorney for which Mrs. Mansfield is admirably qualified. There is no reason in the world why the great bulk of what is known as office work in the legal profession should not be performed by women, and of course, whatever enlarges woman's opportunity of earning an honest living, without detracting from her natural position in society, must be looked upon as a benefit to the community at large. Mrs. Mansfield's husband was admitted to practice at the same time; and we presume the pair might make a very efficient firm under the title of "Mansfield & Husband," or "Mansfield & Wife," according to circumstances. We do not recommend them to open separate offices, because they might happen to be engaged on opposite sides of the same cause, and one of the two might have no better ground to go upon than abuse of the opposite counsel—which would lead to unpleasant domestic consequences. But if Mrs. Mansfield will mind the office while Mr. Mansfield attends to the courts, perhaps no two other lawyers in Iowa may be able to compete with them.

We fear, however, that of the women who aspire to be lawyers, comparatively few, even supposing they had husbands, would be satisfied with such a division of labor. We fear there is a lurking ambition among the feminine students of Chitty and Blackstone to be barristers rather than attorneys, and we confess that the substitution of a chignon for the horse-hair wig is not an attractive prospect. Think of the wife of your bosom, or the maiden of your dreams, bullying a witness in a crowded court-room, hectoring the judge, ranting until she is red in the face about the sufferings of the ill-used prisoner at the bar, flustering a stupid jury, visiting the doctors to consult with her client, the eminent house-breaker or the distinguished pickpocket, discussing in public the foul details of crime, and going home to the domestic fireside cross, weary and hardened with the temper-trying labors of the day. We do not believe any woman could practice a year at the bar without losing almost every quality that makes woman charming. But besides this, there is a still more serious danger, which we find so pointedly illustrated by a recent occurrence in the British House of Lords, that we copy an account of the affair from a London newspaper.

"The Sheddens legitimacy case was resumed this morning for the fifteenth time before the House of Lords. The Lord Chancellor commented upon the extreme prolixity of Miss Sheddens's address, which has now occupied fourteen days, and exhorted her to confine her remarks to the evidence. Shortly after commencing to address their Lordships this morning, Miss Sheddens swooned away, and was carried out. Dr. Bond being sent for, testified that the lady was suffering from hysteria, brought on by nervous exhaustion. Their Lordships postponed the case till to-morrow, when, if Miss Sheddens should be unable to proceed, her father will be heard."

When women undertake to argue cases before a jury, how often will the experience of Miss Sheddens be repeated? An address fourteen days long, and only cut off at last by hysteria! Need we say more?—*Tribune*.

Well, Horace says we may be lawyers, if we will only do the office business. Sit all day and copy saids and aforesaid, look up authorities, make abstracts, write briefs, wills and codicils, thereto, tie up long papers with red tape, fold them up neatly and write some little lines across the top with a black mark under them. But we must not go into the courts as judges, advocates or jurors, or visit prisoners in the Tombs, change our chignon for a horse-hair wig, or our ounge for the redness of animation, neither must we hector the judge, or flatter the jury. But, Horace, the work you assign us is not the most profitable or pleasant. The advocate is the one who makes the money, and then, you know, it is far easier to make the speech than to look up the authorities and write the briefs.

No doubt "Mansfield & Wife" would have the same office; and if Mansfield were a chivalrous gentleman, he would take on himself all the laborious part of the profession, and let his wife make the eloquent appeals to the jury, and

give righteous judgments in the Courts. One Will Shakespeare seemed to have a prophetic vision of this good time coming, in his delineation of the gifted Portia.

As to the Tombs, with the grand strides we are now taking in civilization, that will be emptied, swept and garnished. As soon as Gov. Sprague and Taney's Reconstruction enlightens the people on the new system of finance, and Mr. Julian secures the homestead bill, and the temperance men stop the manufacture of whiskey, and we get the eight hour law, there will be no murderers, thieves or liars. The law has made man wise, considerate, logical, patient and just; why should the study of the science of jurisprudence and the administration of justice make woman cross, hard and combative. Some of the very best men the world ever saw have been lawyers. As to Miss Sheddens's argument, if the good *Tribune* would take the trouble to look over thousands of reported cases, he would find that fourteen days is a short time to argue a knotty case. Only recall the time the impeachment trial took. Look at Chief-Justice Taney's Dred Scott decision. If Miss Sheddens had stipulated all through those fourteen eventful days with sangarees and cigarettes, she might have been respectably drunk in a *manly* way, instead of nervous, and swooning in the arms of Dr. Bond, which would have been no usual a catastrophe as to call forth no comments either from the Chancellor or the *Tribune*.

A young lady of Logan county, Ky., advertises for "sealed proposals for her hand and heart."—*Sun*.

That is right and proper, according to Horace Bushnell, who suggests a matrimonial court to help those who cannot help themselves.

As the learned ladies of the state are now to have college degrees granted to them by the "Institutes" in which they have been educated, it is a botheration to consider that, grammatically, a woman can be neither a Bachelor of Arts nor a Master of Arts. The various reforms of the century promise, indeed, to make a hopeless jumble of gender. "A. L." may well enough signify in English "Mistress of Arts," but it will be impossible to give "A. B." anything like a feminine twist. "A. V." might stand for "Virgin of Arts," but suppose that the graduating fair happens to be married? "A. M." might equally answer for "Miss of Arts," or "Matron of Arts," but it would be, we fear, as the law yers say, "Vold for uncertainty."—*Tribune*.

Profound, logical minds, never see what lies in the surface. The feminine twist for A. B. is Belle of Arts. Now, thank woman's intuition, Horace, for suggesting what you could not discover. Have no fears, oh! faithless *Tribune* that there is the least uncertainty that woman is to fill the dreadful void you men have made in the world of thought and action. Give us the places and honors, and we will soon teach you how to address us.

WHAT WOMEN ARE DOING.

THERE ARE 55 female Postmasters in Texas.

The ladies of Utica are trying to establish a home for working women.

Miss MARY J. SAFFORD of Cairo, Ill., who delivered the valedictory address at the sixth annual Commencement of the New York Medical College for Women, sailed from this city on the 10th ultimo for Europe, whither she goes to complete her medical education. Miss Safford will first proceed to Vienna and familiarize herself with the hospital practices of that city, thence which she will visit Berlin, Paris, Edinburgh and other cities offering the best opportunities for observation in medical science.

Mrs. D. M. JENKINS, a member of the Buffalo Woman's Suffrage Association, read a long paper in favor of a prohibitory liquor law at the meeting of that Association on Monday evening, June 7th.

The Revolution.

ELIZABETH CADY STANTON, Editor.
SUSAN B. ANTHONY, Proprietor.

NEW YORK, JULY 8, 1869.

AFTER the first of July, at which time our fourth volume opens, our readers will please remember that the price of THE REVOLUTION is changed from two to THREE dollars per annum.

WOMAN IN HISTORY.

MANKIND, in all generations, exhausts wit and wisdom to find and fix the sphere of woman. All seasons and times come and go without such mean permission. Water finds its level and limit; smoke ascends; planets swing like pendulums in immeasurable space; earthquakes, thunder, tornado shake the land, rend the air and sweep the sea, asking no leave, begging no pardon; and man himself presupposes his commission and endowment equally free, and alike divine with theirs, but when he approaches woman it is with bit and bridle, if not whip and spur. In his opinion, God and nature decreed the sphere of all their created children, animate and inanimate, masculine, feminine and neuter, till woman came. Then that tremendous authority was delegated to him. And to determine the orbit of this mysterious luminary, has baffled all his powers for some thousands of years. That she is but a satellite to revolve about himself, shining only with his light, cheering only with heat borrowed from him, he assumed at the outset, and made his calculations accordingly. And the confusion, chaos and darkness which still brood over the earth, tell to what purpose.

The Christian religion has not cleared away the doubt and difficulty, though in its propagation woman has always borne a conspicuous part, from the Marys of Bethany to the mission of Bede in Ireland; in the fifth century; of Columbus to the Piets of the Grampians, in the sixth; or of Augustin to the Britons five hundred years before the invasion of William the Conqueror, while England was a Guinea to supply the luxurious Romans with slaves. For our own boasted ancestry were once in their turn as accursed as Canaan and doomed to be "servants of servants," slaves indeed of slaves. And it was the accident of their slavery which led to the conversion of their country to the Christian faith—a fact in history which the defenders of that iniquitous and cruel system seem to have overlooked. Gregory the Great, afterwards Pope, saw one day in the streets of Rome some young Britons exposed for sale. Struck by their bright and fair complexions, beautiful forms and long, fine and glossy hair, he eagerly demanded of what country they were. He was told they were Angles. Then he said with a sigh, "Were they but Christians they would be angels, not Angles." He immediately resolved, at whatever hazard, to send the gospel to a country capable of producing so fine a people. But so rude and savage were these Angles (English) at home that the attempt was abandoned by order of the Pope. Several years afterwards, when Gregory himself was promoted to the Papal chair, he resolved to renew it. He appointed Augustin to lead the

mission, and, attended by forty of the most pious and devoted monks, of the St. Andrews Convent at Rome, he set forth. But long before they reached the field of their labors, they were so dismayed at the terrible accounts of the ferocity of the Anglo Saxons, as everywhere reported to them, that they halted and sent back for permission to return to Rome. The benevolent pontiff, however, begged of them to persevere, and to encourage them, he wrote letters in their behalf to the kings and prelates of France. Thus aided, they entered the kingdom, not, however, until Augustin had sent messengers to King Ethelbert announcing his coming and the reasons for it. Ethelbert was then the most powerful ruler on the whole island, and, what was most important, had recently married Bertha, daughter of the King of Paris, young and beautiful, and a Christian before leaving France, or courted by Ethelbert. It was stipulated, too, in the marriage treaty, that she should enjoy in her new home the free exercise of her religion. Bertha had brought with her a retinue of priests and a bishop, and had already established, for her own edification and enjoyment, the forms of Christian worship. Her queenly virtues, too, had already wrought powerfully on the king himself, and he was, therefore, favorably inclined towards the new missionaries. The national faith, too, was fast losing its hold on the affections of the people, and in a short time converts began to be multiplied, to the extent, as was reported, of ten thousand a day. The king himself, overcome by the argument, entreaty, and more than all, the beautiful example of his queen, accepted the new religion, was baptized, and thus led the way to the overthrow of idolatry throughout his realm.

In these enlightened days, a thousand years after Queen Bertha has exchanged an earthly for a heavenly crown, the priests and presbyteries are whelmed in doubt and darkness as to the sphere of the far nobler and worthier Berthas who adorn christian homes and grace the sacramental tables of their church. When, the other day, in the Presbyterian General Assembly, it was modestly moved that the women be allowed to vote on a most vital question affecting men and women alike, the report reads, *No notice was taken of the motion!* Bertha might convert and save her whole people, but she must not speak nor vote, in church nor state.

While the Christian gospel was thus triumphant in the south of England, under Ethelbert and his beautiful queen, Bertha, the way was preparing for similar successes in the north and under circumstances, too, of remarkable resemblance. The young King Edwin of Northumbria, while in the depths of idolatry with his whole nation, wooed Ethelberga, the daughter of Ethelbert. But the princess was a Christian and her family would not consent to the marriage. But this difficulty was removed by an agreement that she should be allowed the free exercise of her religion, and the young king even promised to embrace the same faith himself, if, on examination, he should find it worthy of adoption. Some remarkable interpositions are said to have influenced his final decision, which seem to throw an air of romance over the transaction. But whoever credits the wondrous conversion of Constantine the Great by a vision of a cross in the sky, need not hesitate on the question of King Edwin. At any rate, he believed and was baptized with multitudes of his subjects, until it was told that Paulinus, afterwards bishop of York, baptized

twelve thousand converts in one day in the river Swale.

The introduction of Christianity into Mercia, a powerful kingdom in the then Saxon Hierarchy, including about twenty of the now midland counties of England, was equally eminent as resulting from woman's influence. Penda, son of the sovereign Penda, who had been the cruellest, if not the only persecutor of the new faith, sought, while his father was yet alive, the hand of the daughter of the King of Northumberland; but the princess refused to unite herself with an idolatrous husband. The prince, in consequence, made haste to abjure his religion and to embrace hers. On his return to Mercia, he brought with him four Christian missionaries, who were successful in converting great numbers of his father's subjects. The aged monarch, Penda, refused to be baptized, but he tolerated and even encouraged the new faith, and in less than a hundred years from the landing of Augustin, Christianity was established over the whole of England. And to woman's influence, more than any other, was the triumph indebted.

For the instances cited in this article, are but illustrations of thousands recorded in the history of those times. Accredited historians say truly that wherever the Christian faith has entered, it has found its most zealous advocates among women. This was exemplified, pre-eminently, among the Anglo Saxons. The women, then and there, possessed a power and influence unknown to the most refined nations of antiquity; if not unequalled in the most enlightened of modern times. Thus they were enabled to extend mightily their faith. And while, in great numbers of instances, the princesses refused to wed idolatrous kings unless they consented to be baptized, it is easy to imagine in what myriads of cases, among the humbler classes, the unbelieving husband would be sanctified and saved by the believing wife. Nor was the influence of the Saxon women impaired by renouncing their old religion and embracing the new. For it is said a prioresse might preside over a meeting of ecclesiastics, and legislate for the government of the church. Hear it, ye priests and presbyteries of the nineteenth century! Moreover, women could and did, at times, take precedence in rank, of all the assembled presbyteries. The Council of Beanceld, in the year 694, was an illustrious instance.

And it is farther witnessed that all these conquests were achieved without blood or violence. Another assurance that womanly sweetness and sanctity are omnipotent in the most barbarous times and among the wildest tribes and nations. No convert seems to have been impelled. No preacher sealed his testimony with martyrdom. The fervent zeal of the missionaries, always seconded and sustained, and often led and controlled by woman, was met by the spontaneous assent of the people, many of whom had grown tired of their old and hollow superstitions, and the conversion of the whole land was accomplished with a peacefulness and serenity, as well as rapidly, unparalleled in the religious history of the world.

In civic affairs, too, the Anglo Saxon women had voice. They were possessors of land, of slaves and other property equally with men. They disposed of their wealth, by sale, will or bequest, as did men. They defended suits at law, as well as men. One court is mentioned where were present an abbot, an etheling (noble), eight men, two abbesses, six other ladies, and many more good citizens, including women. The woman won her cause. When will the

christian, republican, democratic courts of this country, or of the modern Britain, be thus constituted? When will our Hester Vaughans be cheered and comforted, as well as defended, by woman in our now miserable mockeries of "courts of justice," when on trials of which only women may know the mysteries, meanings, and temptations of their crimes? When will man, when will the state, when will the church unsaddle, unbridle, unfetter woman, and let her seek her own sphere, like all other created things?

P. P.

HORACE BUSHNELL.

In the little volume—"Woman's Suffrage, the reform against Nature"—which this gentleman has just given to the world, we have the man assumption and assertion on this question in a nut shell. The title is the argument. The Author is Nature; he understands all the machinery and motive power of woman's soul as well as his own. Dame Nature is a woman, good sir, and you know but little about her, at most but one phase of her character, and that is her special manifestation in the male half of humanity. The passage round the north pole and Woman's Sphere are two things not given to the John Franklins of this period to explore or explain. Leave these to Walruses and Women, and review your whole course thus far; there may be limitations to man's sphere. In the plenitude of his power and freedom he may have entrenched on the domain of feeblor folk and crushed out much that the world would be the better to possess.

This work, in its unfinished style and illogical premises, bears evident marks of having been hastily written. The Author can feel no special pride in it as a literary production, for he has shown too much culture and power in other departments of thought not to see that he has signally failed here.

As to its moral effect: if he lives five years he will deeply regret that he ever added his word towards the perpetuation of the monstrous idea that the mother of the race could ever be the rightful subject of man. This is the fundamental error, on which Mr. Bushnell's arguments, and those of all who agree with him, are based.

The author has presented the headship view as delicately and beautifully as it can be done, but the idea must ever produce selfishness on one side and sacrifice on the other, or a never ending self assertion of equality, alike disorganizing and degrading both sexes.

You cannot place two unwise, undisciplined, fallible human beings, side by side, making one, by your creeds and codes, the head, the ultimate appeal in all cases, without perpetuating the relation of master and slave. The headship of man, among these male reasoners, if analyzed, rests on brute force, the power to maintain authority with his own right arm. As authority thus maintained has as often been wrong as right, to say that it is established in Nature, and that all resistance to it is a "Reform against Nature," is to say that might makes right, and to condemn the eternal protest of the human soul against all authority. The new evangel, that the pen is mightier than the sword: that thought moulds matter: that moral ideas put brute force under foot, is fast reversing the old order of things, and the sceptre of power is changing hands. This everlasting battle of opposing forces, seems to be the law in the moral and material world alike, but what is lost at one point is gained at another. In the contest be

tween light and sea, while on one coast old bosom, with her mighty rolling waves and restless tides, sweeps all before her, and swallows up mountains and valleys, the land quietly makes firm resistance on the other, and in time reclaims broad acres from the hungry sea, and thus fully avenges the loss. While man has conquered the world, or thinks he has, with a mighty bluster, noise and clatter, that has frightened the very beasts from their propriety, woman has been quietly stretching her wings in the world of thought, and lo! to-day, she is the peer of man in art, science, literature and government. Some of our great men are blind to the fact, and with commanding gestures are remanding woman to the old dominion; arming and equipping themselves with essays on headship, for resistance. But their fate will be like that of their great ancestor in Holy Writ, described by the poet in these words:

Thus Samson when his hair was lost
Met the Philistines to his cost,
Shook his vain limbs with sad surprise
Made feeble fight, and lost his eyes.

Taking a philosophical view of the past, from the present stand point of equality and personal dignity, woman may regard man as a rather severe school-master, from whose jurisdiction she has just graduated. Taking an objective view of his plan of instruction, she is now in a good position to decide whether it is best for another generation of women to pursue the same course.

The "subject nature" of woman on which Mr. Bushnell builds up a host of petty theories is a fragment of man's brain, no true woman accepts that position, either for herself or her sex, either in this world or the next.

While, as members of society, all individuals are, in a measure, dependent on each other, yet each human soul is a distinctive creative will-power subject to nothing in God's universe but the law of her own being which is better known to herself than it can possibly be to any other creature.

To say why one nation, race, color, sex or order of mind has been subject to another, requires the investigation of too many nice causes in the history of the past to be readily disposed of. Enough for our purpose, that in the progress of events woman now repudiates the "subject" position, and can be held there no longer. It is nonsense to talk of her sphere. She has entered many new spheres in the last century.

Scared with man's cruelty, stung with his insults, betrayed with his promises, and made wise through his selfishness, she scorns his ridicule and distrusts his philosophy, and, with a lofty self-consciousness, is entrencing herself to-day in new and equal relations. Mr. Bushnell might as well preach to Frederick Douglass of the subject condition of his race in nature, as to the leading women of England and this republic. Freedom before the war was as dangerous and unscriptural for black men as is citizenship to-day for woman; but the same law that secured the one will evoke the other.

This book contains no new thought or position that has not been thoroughly answered by the able logical arguments of distinguished men and women who have discussed this question for the last thirty years. But Mr. Bushnell, though not fitted for a teacher, is feeling his way towards the truth on this subject. At one time he was opposed to educating the sexes together, now he sees that is all important; restraining and refining for boys and stimulating for girls. If he lives long enough he will see the same advantage in the united political action

of men and women. He has been so absorbed with theological questions, that he is ignorant of the latitude and ability of the debate on Woman Suffrage that has been going on for twenty years in this country and England, hence he over-estimates the light he throws on the subject. In his opening "To the Public," he says:

It is not to be supposed that this little volume has finished the argument of a subject so large and in former times so entirely unthought of. If it brings the subject to a fixed issue, taking it away from the mere chance working it has had hitherto, it will have done the service proposed.

Logical, unanswerable arguments, have not only been attempted, but achieved, before the Reverend gentleman made his debut on this question in June, 1869. Garrison, Phillips, Pillsbury, Beecher, Theodore Parker, George W. Curtis and Judge Hulbert announced clearly and concisely the great truths, just dawning on Mr. Bushnell's soul, twenty years ago. Many women, too, both in this country and England, have spoken and written as ably as any of these gentlemen. No man has equalled the exhaustive presentation of this whole question by Mary Wollstonecraft a century ago, or later by Fanny Wright and Ernestine L. Rose, or still later by many of the women in the first conventions in this country, followed by Mrs. John Stuart Mill, who was the pioneer of her husband in this new world of thought. They, one and all began with the "headship of man," where Mr. Bushnell ends to-day, and logically disposed of that absurdity on which he bases all his theories. If this "brings the subject to a fixed issue" in his mind, we would inform the gentleman that on the highway of progress we passed that milestone years ago! As soon as woman began to read and write and think, and to use her feet outside the harem, "the headship of man" became a myth which no tongue or pen can ever make a reality again.

X. C. S.

THE SARATOGA CONVENTION.

The women of this city are making extensive preparations for a grand gathering of the forces at Saratoga on the 13th and 14th instant. They have been holding meetings as far as practicable, in the different congressional districts both of this city and Brooklyn, not only to nominate delegates to the Saratoga Convention, but also looking forward to more active measures than have yet been taken as to Congressional action.

Women though they may not vote may yet be voted for, and there is no law nor constitution against their taking and holding office in the state or Federal governments. Vineland, in New Jersey, should send its noblest woman to the Legislature this very year, or whenever that body meets again. It would be a sublime triumph for the cause in general and a harvest of most enviable fame for Vineland itself in particular. I hope the hint will be taken in right good earnest, as it is given.

As to Saratoga, it is certainly most important and desirable that the convention be abundantly sustained in every way. Ears may be reached then, and hearts touched that would shudder at the thought of a Woman's Suffrage Convention at their own door. Many of the best women in the cause were first reached in this way. They came to scoff but returned to pray and labor.

P. P.

THE ENGLISH LETTER.—Let not one ready omit it.

WOMAN AS LAWYER.

And now the Bar has surrendered. Woman carried Medicine and Ministry long ago. And now the Legal profession is here. Some of the newspapers not long since thought the woman question was dying out. They even interpreted the President's prayer, "Let us have Peace," as a hint to the Woman question, with others. When this country has peace again, it will be in the name of justice and liberty, not despotism. Woman is going to possess the land in common with man. The whole land and all that appertains. Province after province surrenders. Here is what the Mount Pleasant (Iowa) Journal says of the admission of a lady lawyer to the bar:

During the term of the District Court, held in this city the fore part of last week, Mrs. Bell A. Mansfield, A. B., of this city was admitted to the bar and authorized to practice in the courts of the state. Mrs. Mansfield is a young married lady of about twenty-four years of age, is a graduate of the Iowa Wesleyan University, and a lady of a strong mind. That she has the brains and the necessary ability to make a good record for herself in the profession of her choice no one will dispute. Her husband, Professor J. M. Mansfield, was also admitted at the same time. We publish below, the report of the committee appointed by the court to examine and report upon the qualifications of Mrs. Mansfield:

"The undersigned committee, appointed by the court to examine and report upon the qualifications of Mrs. Arabelle A. Mansfield, who has this day applied for authority to perform the duties, and have and receive the benefits of an attorney and counsellor for this court, leave to report: That Mrs. Mansfield having passed a most eminently satisfactory examination, giving the very best evidence of long and careful study, of excellent application, and a thorough acquaintance with the elementary principles of law.

"Your committee take unusual pleasure in recommending the admission of Mrs. Mansfield, not only because she is the first lady who has applied for this authority in this state, but because, in her examination, she has given the very best rebuke possible to the imputation that ladies cannot qualify for the practice of law. And we feel confident from the intimation of the Court given on the application made, that we speak not only the sentiments of the Court, and of your committee, but the entire members of the bar, when we say that we heartily welcome Mrs. Mansfield as one of our members and most cordially recommend her admission.

GEORGE B. CORNHILL, } Committee.
E. A. VANCE, }

The New York Express, a radical (some say rabid) democratic journal, says of this event:

As an innovation upon established custom, it has incited a deal of comment; but none of it that we have encountered contains a word against the policy of permitting females to become lawyers and to practice law, upon terms of equality with men. In certain branches of legal practice, women could be quite as effective as men—perhaps more valuable as counsellors. In chamber practice, rather than as pleaders at the bar, they in many cases might excel male lawyers.

When the Express wrote this, it could not have seen the sneers and jeers with which the New York Tribune greeted woman's first entrance into a new and enviable position.

OLIVE LOGAN AND WOMAN'S DRESS.—A writer in the Woman's Advocate doubts whether Olive Logan ever tried to go up stairs with a baby on one arm, and a heavy basket or bucket of water in the other hand. Or whether she ever scrubbed a pavement or hoed a strawberry bed, or did a week's washing, or a day's cooking. And the same writer suggests whether, if she knows nothing of house or garden work, she is competent to prescribe a suitable dress for at least half the women in the country—for those who perform manual labor and suffer daily in doing so from the hinderances and inconveniences of their fashionable dress. The question is at least worth considering.

PACIFIC COLLEGIATE INSTITUTE.—This popular establishment celebrated its anniversary on Wednesday evening of last week. A crowded and deeply interested audience witnessed the performances, which are said to have been of the most creditable character, though almost terrifying to some of the venerable and staid officers of the institution on account of their innovative and progressive character. It is not long since girls were permitted to be heard at all on such occasions. Now they not only speak and read, but they are beginning to improve the opportunity thus offered, to utter their Woman's Declaration of Independence. At the close the President gave quite an antediluvian address, closing with these words:

From the household thus endowed, there will proceed an influence mighty to subdue the heart of man, and bind him to truth and virtue, stimulating him to noble actions, than from a thousand female voices, contending in public places with more boisterous men for the applause of the curious crowd, ever looking for some new thing.

But he spoke too late. The young ducks have already taken to the water, in spite of the cluck of motherly old hens that hatched them.

P. P.

LABOR CONVENTION OF THE FOURTH.—It was on the Fifth, but it was a grand turnout in the grove at Framingham, Mass., of the friends of Labor Reform. Three or four thousand people, men, women, children, clergymen, lawyers, doctors, and men of all classes, and women, too, all gathered with one accord in one place, and that place hallowed by the like assemblages of the Garrisonian abolitionists for more than a quarter of a century. The details of proceedings with names of speakers have not come to hand. E. H. Heywood and Rev. Mr. Richardson of Worcester, Miss Jennie Collins of Boston and Mr. Legro of Lynn are all who are mentioned in the account received. A more extended report will doubtless be sent to THE REVOLUTION.

WOMEN VOTING AND HOW THEY LOOKED.—A lady in St. Louis attended the Methodist meeting in that city, when the vote was to be taken on the question of "Lay representation," in conference, and women were to vote for the first time equally with men, and describes the scene thus:

The vote was being taken for, or against, lay representation. It was a most interesting occasion. The polls seemed to be in charge of Gen. Fisk, A. S. W. Goodwin, Esq., and others; and here were to be seen the wives and daughters of some of our most respected citizens depositing their votes in the ballot-box along with their fathers, husbands or brothers—all done as quietly, orderly, and decorously as it is possible to conceive. I said to a lady friend, that I could not perceive that the ladies were much demoralized by the act, and that I hoped soon to see them enjoying the same right in political affairs. The presence of women at the polls would assuredly banish all rowdiness and violence. God speed the day.

A SOUTHERN OPINION.—The New Orleans Republican thinks the editor of the Philadelphia Telegram "must be an incorrigible old bach," to talk as he does about Anna Dickinson as a lecturer, and for avoiding matrimony, and gives its own opinion thus favorably:

With all our admiration for woman as wife, mother, daughter or sweetheart, we do not forget that there are exceptions to all general rules, and so we are inclined to say that Miss Dickinson as a public lecturer is not out of her proper sphere. If she sometimes errs, so do men. If she uses harsh words, be it remembered, that she battles against harsh wrongs. Let her scold to her heart's content, and the world will be the better for it a century hence.

ELMIRA FEMALE COLLEGE COMMENCEMENT.

The Elmira papers give glowing accounts of the exercises at their Female College Commencement last week. And from what appears, they must have been richly merited. The graduating class acquitted themselves most honorably. Miss Adelia C. Barton treated, as her theme, the "Pre-emption of Genius," Louisa Ellen Bullard's was "False Science the Weakness of False Religion," "Veneration," was done by Mary C. Davis, "Wasted Minds" by Hattie E. Fitch, and the "Conservation of Forces" by Sarah A. Hale. The Valedictory was delivered by Miss Nettie C. Wickham of Ithaca and was greatly admired. Many thoughts in these essays as reported in the Elmira papers are worthy a place in these columns were they long enough, but they are too crowded.

The degrees were conferred upon the graduating class by the President, around whom they gathered and reverently received their parchments. After which the Doxology was sung by the whole audience, and then with a benediction the exercises were closed.

On the previous evening the alumni of the College and the Trustees and Faculty held a Soiree at which the President of the College presided, supported by Mrs. Griswold, of the class of 1859, Vice-President of the Alumnae.

After the collation the following toasts, among others, were presented by Col. H. M. Smith, toast-master:

The Alumnae Classes from 1850 to 1860.—One hundred and thirty classically educated ladies, able and wise for their own and the world's need; the pride of their Alma Mater.

Responded to by Mrs. Griswold.

The Class of 1869.—A new constellation of ten stars will culminate to-morrow; orbits yet undetermined; none of them binaries as far as known; shine with beautiful light; easily seen without a glass; we give them all hail in our literary sky.

Not responded to, but left for the class to speak for itself on the following day, as they did to everybody's delight as well as approval.

A PURBLIND EDITOR.—The New York Tribune says:

It gives us the purest satisfaction to learn that a great number of noble British merchants, who, in various ways, aided the Confederacy, by lending their money and by fitting out blockade-runners, have come to insolvent grief and have been recorded in the ignominious Gazette of the Great London house of Isaac Campbell & Co., which went largely into the blockade-running business, and in various ways comforted our Rebels, has toppled over to an awful tune, and has been entirely ruined by its benevolent good nature.

But the Tribune should remember that in such cases hundreds and even thousands of the poorest and most honest of the English people are the principal sufferers, women and children more especially, the very class it praises on the same page to this effect:

But it is with the true England, the England of freedom and of the future, that we have ultimately to treat as a people—the England of Manchester and Lancashire, of Bright and Baines, and Forster. For their sakes, and theirs only, and because, indeed, we have a common cause with them, these United States may wisely forbear.

A DARK ABODE.—Two hundred and sixty-three "Females" of Warner, N. H., have petitioned the legislature of that state against extending the right of suffrage to women. Noisome and unclean creatures have been seen and otherwise manifested from that place before, but always of the other sex till now.

MISS ANTHONY AT DANVILLE.—A private note gives cheering account of the reception of "the Proprietor" of *THE REVOLUTION* at this famous watering place and healing institute. The editor was expected, but his duties on that day were in other directions, much to the disappointment of a large gathering of the people of Danville and vicinity. Dr. Jackson is said to have been particularly eloquent and forcible in his address on woman. "Miss Anthony was indebted," the correspondent adds, "to the courtesy of the Erie Railroad for her passage so extended and varied as to enable her to spend Sunday with her mother and sister in Rochester."

The Telegraphic dispatches say the meeting on Monday at Buffalo opened with addresses from Miss Anthony, Mrs. Livermore and others.

ANNA DICKINSON.—Her last letter to this office was from Omaha, on her California tour. Her journey, so far, evidently prospers. Her lectures are attended by crowds of the most intelligent as well as wealthy and fashionable people. The Omaha *Daily Herald* thus closes an extended account of her last meeting there:

The lecture was listened to with the most profound attention throughout, and at times the fair speaker rose to flights of lofty eloquence which seemed to have a visible sensational effect upon her audience. We understand that Miss Dickinson remarked, after the lecture, that she had seldom addressed a more inspiring assembly than that before her, last evening; that she felt a majority of the people present were in sympathy with her. Those who have heard her frequently, say that never did she appear to greater advantage both in the matter and manner of her speech.

GRANT AS CABINET-MAKER.—One trade is generally all in which one man can be distinguished. The President is, however, a very fast worker in more than soldiering. As Cabinet-maker, in less than four months, he has made two Secretaries of State, two Secretaries of the Navy, two Secretaries of the Treasury and two Secretaries of War, while all the women at 49 East 23d street have produced only a single Bureau. But as to the quality of the work done, let the Washington shop look well to its laurels.

P. P.

TEACHERS WANTED IN NEVADA.—The following is an extract from a letter just received from Treasure City, Nevada:

In the organization of this country and districting the same in school districts, the Superintendent of Public Instruction finds he wants three or four good women teachers. Temporary ones have been provided, but well-qualified ones will have no difficulty in getting a situation at a salary of \$100 to \$130 in gold coin per month.

WOMEN AS VOTERS IN NEW JERSEY.—From 1776 to 1844, women and men had equal legal and constitutional right to vote at the polls—colored women and white. And for more than half that time, they exercised the right unchallenged. The state has gone badly ever since, and will not go better until that wrested right is restored.

The Woman's Typographical Union, No. 1 holds its regular meetings at 22 Duane st., the third Wednesday evening of each month. We advise all the girls to become members. In union there is strength.

WHAT THE PEOPLE SAY.

AT HOMER, 19th June, 1869.

MRS. STANTON: All that men dreamed as the result of your *REVOLUTION* has come to pass in our house, observe, I say our house, time was when I dared call it mine.

You must know I am six feet high, and have a beard that would shame Josephine Cloghlin. I was bred, too, in the South and accustomed to the command of slaves. My mother has long been a widow, and from my youth up has usually yielded to my demands. I have been a soldier, and said to one man, go, and he goeth, and to another, come, and he cometh. But behold now to what I am reduced.

There are seven persons in our household, of whom I am the only male. I know you are ready to exclaim happy man, how he lords it over those women! But, my dear madam, just listen to my story. First, then, there is a little tyrant only seven weeks old in the house, and to make my oppression bitter, she has been christened Elizabeth Cady Stanton; but, thank fortune, the little queen does not discriminate against me. Nothing but perfect compliance from either sex will satisfy her. This I am malignant enough to enjoy, though I know it is a base and unworthy pleasure such things give.

Next, my aunt, my dear unmarried aunt—bequeathed to me by my grandfather—one of those ancient spinsters who, like Miss Anthony, has never found a man good enough to marry, took it into her head to apply for a poet office. This, I both frowned and smiled upon, frowned, because she dared aspire to a position that one, *aye, Jerry*, of my own sex were eager to fill. As a man I could not approve such audacity. I smiled, as one smiles at an infant that stretches its arms for the moon.

But the fates—they, too, are feminine—were against me. The President, who has the heart of a woman—men have affected a sentiment of chivalry towards woman so long, and so moulded the language into phrases of gallantry, that I fear you will misapprehend this, but I mean no compliment to your sex,—I say then, Mr. Grant, who has the heart of a woman, responded to my aunt's appeal and gave her the office.

Now, madam, witness the consequence to myself. It was her custom to do the marketing for the family. My only knowledge of beef-steak was of something unctuous and savory for the morning meal, but now I must needs go to the stall, (wixt sleep and awake, at an hour when the bloody hands of the butcher mix confusedly in my imagination with the rosy fingers of the moon. I am compelled to touch my lips to butter-paddles as miscellaneous kissed as the Pope's toe or a justice's Bible; to higgie with hucksters over pie-plant and green peas; to be jostled and rubbed against by a mass of greasy and greasy humanity, and, finally, to come of me to be ridiculed and laughed at for my bargains, by a parcel of Woman's Rights women. Could you ask a high spirited man to stand this?

But I have not told you all. I selected a wife with as much caution as old Dr. Primrose. I travelled all over the land in search of her, and surely no violet was ever more beautiful, or modest, or tender. But there lurked within her blood a more pernicious virus than scrofula or rabies, and, Madam, I grieve to say, I am afraid it was you who inoculated her. I had learned to submit to its covert manifestations—to a constant longing after the unattainable; an occasional magazine article; even a now and then contribution to your paper, but last week she started me with the announcement that she had been elected president of a Sorosis Club. Shade of Hecate! What am I to do? Where are my prescriptive rights? What will sew the buttons on my shirts or darn my dilapidated stockings? You will say, buy yourself studs and refer your stockings back to your dear old mother! Yes, that was my last refuge, but to-day comes a dispatch from our carpet-bag governor, who brought his Yankee notions down here with him, that that venerable woman has been made a Notary Public. Have you any other suggestions to make? Is not my case a desperate one? Did any man ever have three such women on his hands before? I sent all the way to Boston for "The Coming Woman, or the Spirit of '76," trusting to shame them out of their new positions, but no, they have the audacity to tell me that that caustic satire was intended to burlesque the objections to Woman's Rights—to illustrate their entire frivolity.

The remaining members of the family who condemn my authority and conspire against my happiness, are female servants who were taught to call me master and anticipate my every want. Now they impudently call me mister, while they address the ladies of the house as formerly.

My dear madam, for the sake of my sex, pause and think what you are doing. What right has a man's

suit to a salary of \$4,000 and perquisites, when it forces him into contact with greasy butchers, hucksters, ruffians and drabs who crowd into public markets? What right has a woman to receive \$150 for a single essay, when it withdraws her hands from the bread-bay? What are brilliant essays to good bread? What right has her mother to neglect the time-honored duties of old women who sit in the corner and knit stockings and caress their grand-children, for the sake of the pittance of a notary public?

These things are all wrong, Mrs. Stanton. I know you who are the leading spirit in all this mischief, have a great deal to say about the proper distribution of labor, and the eternal fitness of things—that Goldsmith would have made a poor professor of mathematics; that Pegasus would be an improper yoke-fellow for an ox. It is true, our cook, who might have grown in a vegetable garden, can make better bread than Prof. Hoxford.

But I have been writing about abstract rights, and you must agree with me, that it is the duty of my wife, mother and aunt, to do those things I think best for them. Just listen, my wise I am calling me to help her cap gooseberries!

You owe it to my sex to devote the remainder of your days to the reparation of the injury you have done.

Can I trust you to do it?

Hopefully,

LE MEREABLE.

I would say to this unhappy "white male" that if the women of his household are altogether supplying such a nice income, he can easily afford a servant to sew on his buttons and go to the market, and have far more time to cultivate his own aesthetic tastes, than if he were compelled by his daily toil to provide bread for all of them. There is no better reason why all women should be housekeepers, than all men shop-keepers; there is the same diversity of tastes in one sex as the other, and the same necessity for a division of labor more in harmony with individual tastes and attraction. I am glad to hear that an influence has roused the women of one household to a new life, and we feel highly honored in being represented by name in a family so harmoniously organized on the new idea. Having once had a peep into that charmed circle, we know the theory works well and that there is not a happier man on the foot-stool than this same six footer, if he only knows it. One query: if your aristocratic nose is continually turned up in the market place, how do you manage at the polls on election day? This contact at each returning day, with the great unwashed will make you in time a good saintly democrat, so cherish your new experiences.

Editors of the Revolution:

If you will please allow me to speak for myself through *THE REVOLUTION*, as did Paul before Felix, I shall feel, if not "most happy," certainly highly favored.

I have worn, for work, the Reform Dress ever since it was introduced, and for six years past have had no other, and have had no particular reason to complain of unkind treatment, and never realized, saw, nor heard such a tirade of sarcastic, ridiculous epithets, as have come through Miss Logan, in the different newspapers. And is this the justice and liberty to the individual which we are seeking? And of Miss Logan, as in *THE REVOLUTION* of June 3d, I would ask, why do you complain of a physician who advocates a state of nudity? for if he could work his idea into being fashionable according to your own theory, would he not be all correct? You say, "in all countries, it is fashion that decides what is modest or immodest, decent or indecent," and seem to assert that it is not Hygiene, not science, not common sense, not its reasonable wants, that must decide how the body shall be clothed; but fashion, that relentless, obscene tyrant, is to govern, and control, and grind us to atoms, if we dare go counter to his bidding. And thus by slandering and following his dictates, we are to be prepared (we are) for the high, deep, and far-reaching duties and responsibilities of political life, added to all others? And then, Oh! the dress of your associates is sufficiently magnificent to enable them "to grace the salons of the most polished European Court." Is one object of the Woman Suffrage movement to inaugurate the extravagance of aristocratic governments of Europe, where the poor laborer is crushed under the iron heel of tyranny to support

that encourages it in this the first to which we are invited? Should not a people who profess so much liberty and originality in their government as ours, be enabled to invent their own style of dress?

And this Miss Logan is to be a writer for *THE REVOLUTION*, one of our teachers and leaders, to aid in marshalling the hosts to battle and victory, over the office, errors and follies of the times! Really, shall we not get chronicled in the *Almanac* for our glorious achievements? Ever the "persistent Bloomers" with "baggy trousers?" For would not those great business establishments, where so much money is made by furnishing the material for these splendid outfits for fine and fashionable ladies, give thousands of dollars to newspaper men to write and peddle down sensible, comfortable, convenient dresses which, if generally worn, might very materially injure their business? And then it is so wise and politic to have finely dressed ladies (such as Miss Logan will teach the world the apostles of this great movement are, or should be), with expanded hoops, and trailing skirts; converting themselves into walking manikins, to display and advertise the wares of milliners and dry goods merchants. Would not Olive do well to take another view of this matter? She may perhaps see things in a different light. In our labors for Reform, may the God of Heaven grant us His Spirit, that we may be just and charitable to each other.

LOUISA COVE.

Champion, Jefferson Co. N. Y., June 18th, 1869.

While Miss Logan made the assertion that fashion does decide what is modest in dress she would not say it should do so. We have long desired and labored for some new dress for our girls in harmony with the laws of health and beauty. The present one, to an artistic eye, violates both.

Miss Aurora Phelps, of the Working Woman's Association in Boston, writes to the editors of *THE REVOLUTION*, in a long letter, thus:

Veretore, the poor working women have had little enough cause for hope, but now they begin to feel there is a bare possibility of better conditions, if not for them, for their children or children's children. You of *THE REVOLUTION* have done much toward making this result possible; much to stir the working woman into an effort to better herself, or rather, to encourage her to ask her natural guardians to secure for her the privilege of toiling for her own livelihood. True, we do not ask the ballot for ourselves, but because you were bold enough to ask it, is she emboldened to ask for a home, for a little spot of ground she can hold as her own, as against the universe. To-day she asks in faith, nothing doubting, since she sees the heart of humanity responding so grandly to her first timid appeals for aid. Man will yet prove himself to be woman's true ally, and "right-hand man," by the free gift of the homestead to her; and in Massachusetts, at least, I feel sure that day is not far distant. Those who, at first, were not inclined to give any credence to the sad statements of our working women, are now ready, very many of them, to admit that the half has not been told, and say there can be no reason why our small petition should not be granted, for it is "the one thing needful." The Boston Working Women's League grows steadily, and not slowly, and while thinking the ballot not the first essential—holds no feud with those who do.

HEMLOCK, Pa., June 22d, 1869.

Editors of the Revolution:

There lives in this mountain village a widow whose husband died a few years since, leaving her a small family. Instead of relinquishing her husband's business, she bravely took hold herself, with a view of supporting and educating her children, in all of which she has been singularly successful. Goes to the city, selects her stock, takes her place behind the counter and desk, managing all with a success that reflects credit on her sex. Last night some unprincipled wretch made an attempt to rob the store. She heard the noise, at first indistinctly, but was finally convinced there was something wrong. But then, like a brave, thoughtful woman, instead of screaming, she rose, went softly down stairs, making her egress from another part of the house, and wended her way across the street to a boarding-house. This she found locked, but trying the window it raised and she went in, had some of the boarders aroused and told them her errand. They stationed themselves about the house, while one went in, meeting the long-fingered gent, coming out with his plunder. On the porch was found another large package, containing furs, ladies' circulars, and so forth, obtained from a bureau in the

house, one drawer below that containing the money, which was wisely locked. This being two o'clock at night, they "waited" the distinguished gentleman until morning, when he was taken before the authorities for a hearing, in regard to his valiant and praiseworthy conduct. To-day he will be taken to the county prison to await his trial at the next sitting of the court. At this day there is much said about woman's sphere and her ability to manage for herself. Is not this a striking illustration of her capacity for thief-catching?

If she had had a loaded pistol and fired out of the window, it would have saved her the trouble of crossing the street.

SPEECH OF PHOEBE COUZINS

BEFORE THE NATIONAL WOMAN SUFFRAGE ASSOCIATION.

MRS. PRESIDENT AND LADIES: I deem it the duty of every earnest woman to express herself in regard to the Fifteenth Amendment to our Federal Constitution, which is now pending before the country. I feel deeply the humiliation and insult that is offered to the women of the United States in this Amendment, and have always publicly protested against its passage. During a recent tour through the Eastern States I became still more (if that were possible) firmly fixed in my convictions. Its advocates are unwilling to have it publicly discussed, showing that they know there is an element of weakness in it, which will not bear a thorough investigation, and they endeavor to dictate to others, by saying that "nothing must be said against the Fifteenth."

While feeling entirely willing that the black man shall have all the rights to which he is justly entitled, yet, I consider the claims of, and justice to, the black woman are of paramount importance, and should not be so entirely ignored and overlooked. I have had opportunities of seeing and knowing of the condition of both sexes, and will bear my testimony, with that of others, that the black women are, and always have been, in a far worse condition than that of the men. As a class, they are better, and more intelligent than the men. They have been subjected to greater brutalities, while compelled to perform exactly the same labor as men, toiling by their side in the fields, just as hard burdens imposed upon them, just as severe punishments decreed to them, with the added cares of maternity and household work; their children taken from them and sold into bondage; and no man can measure the depths of a mother's love; suffering a thousand fold more than any man could suffer, because no man can realize the depth of humiliation to which a woman can be thrust, they are entitled, in my estimation, to a far greater consideration than are the black men. Then, too, the laws for women in the Southern states, both married and single, degrade them still further. The black men, as a class, are very tyrannical in their families, they have learned the lesson of brute force mastery but too well, and as the marriage law allows the husband entire control over his wife's earnings and her children, she is in worse bondage than before; because in many cases the task of providing for helpless children and an idle, lazy, husband, is imposed on the patient wife and mother; and with this sudden elevation to citizenship, which the mass of stupid, ignorant negroes look upon as entitling them to great honor, I regard the future state of the negro woman, without the counterbalancing ballot in her hand, as deplorable. And what is said of the ignorant black man can as truthfully be said of the ignorant white man. They all re-

gard woman as an inferior being, who was made but to wait on their grosser necessities, a hewer of wood and drawer of water, mentally and physically. She is their helpless, household slave. He is her ruler, her law-giver; her conscience, her judge and jury, and the prisoner at the bar has no appeal. This Fifteenth Amendment thrusts all women still further down in the scale of degradation, and I consider it neither praiseworthy nor magnanimous for women to assert that they are willing to hold their claim in abeyance, until all shades and types of men have the franchise. It is admitting a false principle, which all women, who are loyal to truth and justice, should immediately reject. For over twenty-five years, the advocates of Woman Suffrage have been trying to bring this vital question before the country. They have accomplished herculean tasks and still it is up-hill work. Shall they, after battling so long with ignorance, prejudice and unreasoning customs, stand quietly back, and obsequiously say they are willing that the flood gates shall be opened and a still greater mass of ignorance, vice and degradation let in to overpower their little army, and set this question back for several generations? Their solemn duty to future generations forbids such a compromise, so fraught with evil.

The male advocates of the Fifteenth Amendment tell us we ought to accept the half loaf when we cannot get the whole. I do not see that woman gets any part of the loaf, not even a crumb that falls from the rich man's table. It may appear very magnanimous for men, who have never known the degradation of being thrust down in the scale of humanity by reason of their sex, to urge these yielding measures upon women, they cannot and do not know our feelings on the subject, and I regard it as neither just nor generous to eternally compel women to yield on all questions (no matter how humiliating they may be to her), simply because they are women.

This so-called Republic, while compelling support of and submission to laws, in which she has no voice in making, executing or consenting, refusing hitherto to recognize woman as a citizen or as a rational being, in this hour when the opportunity presents itself to take rank among the civilized countries of the globe, contemptuously ignores the sex whom God chose as a worthy and fitting instrument to give to the world a Saviour and Redeemer; she at whose feet the race have learned wisdom, morality and virtue, the bone of man's bone and flesh of man's flesh, is divested of her crown and cast down to a level with all the lower creatures.

The Anti-Slavery party declares that with the adoption of the Fifteenth Amendment their work is done. Have they, then, been battling for over thirty years for a fraction of principle? If so, then the Fifteenth Amendment is a fitting capstone to their labors. Were the earnest women who fought and endured so heroically with them, but the tools for, and instruments in, the hands of the leaders, to place "manhood suffrage" on the highest pinnacle of the temple dedicated to Truth and Justice? And are they now, with their marshalled hosts of intelligent, virtuous women, the highest type of womanhood, and the lowliest type of motherhood, the Rachel's weeping for their children, because they are not, to bow down, and worship in abject submission this fractional part of a principle, that has hitherto proclaimed itself, as

knowing neither bond nor free, male nor female, but one perfect humanity?

Awake, oh North wind! blow, oh South wind! let the answer come in clarion tones, from valley and hill top, from plain and mountain. No compromise! No compromise! Let the echoes of the dead past, and the warning voices of the future, speak in thunder tones against a further subservency of mind to matter. Let them proclaim that the intellect is no longer the hand-maid of that which is for Time only. I repudiate the Fifteenth Amendment, because it asks me to acquiesce in an assertion to which I utterly refuse to assent, i.e., the inferiority of woman. When I am asked to stand back and wait until all classes of men, the ignorant, degraded negro, the Chinese, with their low estimate of womanhood, the inferior Alaskan, every type of man, the vulgar, debased, illiterate, who are now crowding our shores from foreign countries. I am asked to acknowledge that they are my superiors, by reason of the attribute, with which they are invested, viz., manhood. The Fifteenth Amendment virtually says that every intelligent, virtuous woman is the inferior of every ignorant man, no matter how low he may be sunk in the scale of morality, and every instinct of my being rises to repudiate such doctrine, and God speaking within me says, No! eternally No!!

The mind of woman is rapidly rising to that plane which she once occupied, and as an intelligent, rational being, with the image of God stamped upon her brow, she refuses longer to occupy an inferior position; she will no longer consent to be classed with idiots and lunatics. She must be free, and, taking her place where God designed she should be, by the side of man, with an equal share in the government of the world, she claims for her sex an equal dominion over all the Earth.

WOMAN IN THE BATTLE-FIELD.

POMEROY, Ohio, 14th May, 1869.

MY DEAR MRS. STANTON: I enclose a slip from the Cincinnati Enquirer of unwritten history which I deem of importance to the cause of Female Suffrage, in this: that it has been urged by some that none should vote except those who are able to bear arms in the state; admitting the proposition (which I do not), the evidence here adduced proves women to be highly qualified to perform this act of refined barbarism and of consequence entitled to the ballot.

You have laid the axe at the root of the tree, it must fall. PERSEVERE.

Your friend,

ONE OF THE LAST SURVIVORS OF NAPOLEON'S VETERANS IN THE UNITED STATES.

GOEHEN, May 11, 1869.

To the Editors of the Enquirer:

Having seen it stated some time since that the last of Napoleon Bonaparte's old soldiers in the United States had passed away, I thought a short sketch of one of the survivors, now residing in our village, might not be uninteresting.

Peter Ringer, or Ringer, as he is known here, was born at Strasbourg on the Rhine, about the year 1784. He was pressed into the French service at the age of fifteen. He served through nearly all the campaigns in Spain and Portugal and was taken prisoner five times. He was under Bonaparte in the campaign in Russia, and endured all the sufferings of the disastrous retreat from Moscow.

A good deal more is told of the old veteran in subsequent campaigns not necessary here, but he himself relates the following:

A detachment of 400 men, of which he was one, being

on a scout in the mountains to the north of Madrid, encountered at a small village 500 women, fully armed and commanded by a priest, with a cross elevated in front. Thinking it a mere jest, they were careless, not apprehending danger. But they were soon undeceived by a fatal and well directed fire from this Amazonian army, upon which a spirited fight ensued, resulting in the total rout of the French. The day after they procured reinforcements and returned to find this unique army strongly entrenched. To dislodge and disperse them, our relief said, required the hardest fight of all his battles. He declares that in all the great and hard-fought battles in Spain, Portugal and Russia in which he participated, he never encountered more determined resistance from veterans.

This old veteran is on the eve of removal to Nebraska Peace go with him.

Respectfully,

J. E. MYERS.

SUFFERING UP TO IT.

At the meeting of the Equal Rights Association in Brooklyn, a short time since, a gentleman remarked, "This evening, I said to a woman, cultured, accomplished and sensible, on other subjects, 'I must leave to attend a Woman's Rights meeting.' Her reply was, 'I thought something of you before, but you have now fallen considerably lower in my estimation.' What is to be done when such women think and say such things? These are the women who must be reached." Miss Anthony replied: "If her husband were to die, and she to be left penniless in the world, she would very soon change her opinions." "But to reach them as they are, is it possible?" Miss Anthony replied, "I am glad when I see the iron enter the soul of some noble, hitherto unsuffering woman, for then I know she will be speedily converted to Woman's Rights. Henry Clay's slaves, well fed and well conditioned, did not care for freedom; it was the slave who had felt the lash on his back who dared the danger of the flight to Canada."

So with women; experience is the only thorough teacher for a human being. There will be individual instances of women of such large sympathies that they can be moved to action by the recital of the injuries or others, but it is suffering that can alone educate the majority. There is no birth for any divine faculty of the human soul, without agony, and no growth without pain. We know this, yet we shrink. It is because the "thoughts that great hearts once broke for," we do indeed "breathe so cheaply" that we forget their cost.

We must not expect that nature will reverse laws for us, or for the cause so dear to us. Poverty, temptation and defeat, are the royal robes of the conqueror to the strong soul. Let those remain in the shadowy valleys who can not bear the "pure severity of perfect light," or breathe the keen air of the mountain tops, or endure the fatigue of the ascent; but it pays, for I believe it is a foretaste of heaven that we get in this world, when, having struggled and suffered up to an idea, we find therein all personal pain to be merged and forgotten.

We must not expect those to feel the importance of the idea of Woman Suffrage, who only apprehend it intellectually, or those who having suffered down all their lives, therefore cannot understand the joy of conflict and victory.

MARY GOODING.

MISS SUSAN GALTON.—This beautiful young English actress is delighting even the Quakerly Philadelphians with her performances, the principal charm of which seems to be that she acts naturally, and in natural instead of distorted scenes and delineations. A "Friend," writing

to the editor of the Philadelphia Post, says, among other things:

A theatre should be conducted as to minister to these qualities, making the happy more happy, and leading those who descend into the sunlight of cheerfulness. Crime and vice should never be represented on the stage and only referred to to be denounced. In the future the best will be those who can best represent the higher qualities of our nature. Miss Susan Galton—unconsciously it may be and without a premeditated plan—is doing much to influence the people in the right path.

Young, very beautiful, with overflowing grace, dignified, a serene self-control, modest in her whole deportment, gifted with a clear, rich and melodious voice, this little English girl combines just the qualities to make the drama popular with that great multitude of our people who, though seeking healthy excitement, shrink instinctively from most of our theatrical representations. What is needed to make her representations complete, finished, is that some one of our most talented authors should prepare a play for her, suited to her great gifts. It should be some one familiar with the past, not ignoring the good to be culled from the present, but particularly one in full sympathy with the progressive and humanitarian elements of to-day so as to be able to anticipate the wants of the future.

From time to time there comes to a people some richly endowed being who seems as a special encouragement to those who have faith in the prediction that the *Messiah* shall some day be as we picture Heaven. What a responsibility must those have to whom God has imparted such rare gifts. The Stage is an impressive educator. The Fine Arts may soften, the Pulpit mould, the Press instruct, the Platform enlighten; but it is from the Stage the masses get vitality.

INTERESTING TO LADIES.—It affords me great pleasure to bear witness to the excellence of the Grover & Baker Family Sewing Machine. I have had one in my family for some two years, and what I know of its workings, and from the testimony of many of my friends who use the same, I can hardly see how anything could be more complete or give better satisfaction. The machine I have is one of the most elegant I have ever seen.—Mrs. General Grant.

MOLE PATCHES, FRECKLES, AND TAN.—The only RELIABLE REMEDY for those BROWN DISCOLORATIONS on the face is "Perry's Mole and Freckle Lotion." Prepared by Dr. B. C. PERRY, the skillful and well-known Dermatologist of 49 Bond Street, New York. Sold by druggists everywhere. This is no quack compound gotten up to impose upon the public, but the only remedy known to science, exclusively adapted for the removal of Brown discolorations.

A USEFUL HOUSEHOLD MACHINE.—The most perfect Wringer of which we have knowledge is the UNIVERSAL. We do our readers a real service when we commend such a machine to their notice.—New York Sun.

Financial Department.

THE MONEY MARKET

was easier at the close of Saturday, the rates for call loans declining from $\frac{1}{2}$ to $\frac{3}{4}$ per cent and legal interest to 7 per cent currency and 7 per cent in gold. The weekly bank statement again shows the contracted state of the banks.

The following table shows the changes in the New York City banks this week compared with the preceding week:

	June 26.	July 3.	Differences.
Loans,	\$260,431,732	\$258,368,471	Dec. \$2,063,261.
Specie,	20,267,140	23,520,267	Inc. 3,253,127
Circulation,	34,514,785	34,217,973	Inc. 3,188
Deposits,	181,774,695	179,929,467	Dec. 1,845,228
Legal-tenders,	48,163,920	48,737,363	Dec. 573,443

THE GOLD MARKET

has been remarkably steady throughout the week. The fluctuations in the gold market for the week were as follows:

The Revolution

Devoted to the discussion of

S U F F R A G E ,

The only means by which

E Q U A L R I G H T S

can be secured to

W O M A N

in the STATE, the CHURCH, the HOME and the World of WORK.

An AMERICAN MONETARY SYSTEM—Greenbacks for money, as well for Bondholders and Capitalists, as for the Working Classes.

ELIZABETH CADY STANTON, Editor.

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Monday, June 28, 1874	137 1/2	137 1/2	137 1/2
Tuesday, 29	137 1/2	137 1/2	137 1/2
Wednesday, 30	137 1/2	137 1/2	137 1/2
Thursday, July 1, 1874	137 1/2	137 1/2	137 1/2
Friday, 2	137 1/2	136 1/2	136 1/2
Saturday, 3	137 1/2	136 1/2	137 1/2

The exports of specie during the week were \$582,957, making the aggregate since January 1, \$14,541,774.

THE FOREIGN EXCHANGE MARKET

at the close of the week was quiet but firm, prime bankers 60 days sterling bills being quoted 100% to 100% and eight 118%.

THE RAILWAY SHARE MARKET

closed dull owing to the absence of a number of the brokers consequent on the near approach of 4th July. The only stocks which showed any animation were New York Central, Michigan Southern, Northwest and Pacific Mail.

The following are the closing quotations:

Cumberland, 32 1/2 to 33 1/2; W. F. & Co. Ex., 25 to 26; American, 41 to 42; Adams, 60 1/2 to 60 1/2; United States 71 to 72 1/2; Mott's Union, 14 to 16; Quicksilver, 15 to 16 1/2; Canion, 50 to 54; Pacific Mail, 91 1/2 to 91 1/2; W. U. Telegraph, 38 1/2 to 38 1/2; N. Y. Central, 196 1/2 to 196 1/2; Erie, 29 1/2 to 29 1/2; Erie preferred, 53 1/2 to 54 1/2; Hudson River, 163 1/2 to 164; Reading, 89 1/2 to 90 1/2; Tol. Wabash & W., 73 1/2 to 74 1/2; Tol. Wabash & W. pref., 79 to 80; Mil. & St. Paul, 75 1/2 to 75 1/2; Mil. & St. Paul preferred, 86 1/2 to 86 1/2; Fort Wayne, 155 1/2 to 157; Ohio & Miss., 32 1/2 to 33 1/2; Michigan Central, 128 to 131; Michigan Southern, 109 1/2 to 109 1/2; Illinois Central, 114 to 115; Cleve. & Pitts., 106 1/2 to 107; Rock Island, 118 1/2 to 118 1/2; Northwestern, 89 1/2 to 89 1/2; Northwestern preferred, 96 1/2 to 96 1/2; Boston W. P. F., 15 1/2 to 16 1/2; Mariposa, 7 to 9; Mariposa preferred, 18 to 16 1/2.

UNITED STATES SECURITIES

closed strong and higher on Saturday. Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 106 1/2 to 106 1/2; United States sixes, 1881, registered, 117 to 117 1/2; United States sixes, 1881, coupon, 117 1/2 to 117 1/2; United States five-twenties, registered, 1882, 117 1/2 to 117 1/2; United States five-twenties, coupon, 1882, 121 1/2 to 122 1/2; United States five-twenties, coupon, 1884, 117 1/2 to 117 1/2; United States five-twenties, coupon, 1885, 118 1/2 to 118 1/2; United States five-twenties, coupon, 1886, 118 1/2 to 118 1/2; United States five-twenties, coupon, 1887, 116 1/2 to 116 1/2; United States five-twenties, coupon, 1888, 116 1/2 to 116 1/2; United States ten-forties, registered, 107 1/2 to 108 1/2; United States ten-forties, coupon, 107 1/2 to 108 1/2.

THE CUSTOM DUTIES

for the week were \$1,786,530 in gold against \$1,934,464, \$2,036,901 and \$2,136,147 for the preceding weeks. The imports of merchandise for the week were \$4,842,459 in gold against \$5,934,043, \$6,335,731, and \$6,625,860, for the preceding weeks. The exports, exclusive of specie, were \$3,634,936 in currency against \$4,427,631, \$4,353,462, and \$3,687,968 for the preceding weeks. The exports of specie were \$591,937 against \$540,767, \$101,102 and \$408,024 for the preceding weeks.

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11:30 a.m.	11:30 a.m.
12:30 p.m.	12:00 p.m.
1:30 p.m.	1:00 p.m.
1:30 p.m.	1:45 p.m.
5:30 p.m.	5:30 p.m.
4:00 p.m.	4:00 p.m.
4:15 p.m.	4:15 p.m.
4:30 p.m.	4:30 p.m.
5:00 p.m.	5:00 p.m.
5:00 p.m.	5:15 p.m.
5:30 p.m.	5:30 p.m.
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